

DOUBLE NUMBER

APRIL—JUNE, 1924

# HOME LANDS

VOL. 6

NO. 1=2



J. INNESS

Courtesy of the Metropolitan Museum of Art

## THE PASTURE

*God bless an upland pasture where  
The grass is nibbled short—  
Where steeple-bush and mullein grow  
And breezes whisper naught.*

*Where cob-webs stretch from rock to post,  
The narrow cow-path turns,  
And weathered granite boulders squat  
In frills of feather ferns.*

*Where gold finch pecks on thistle-blow  
And cricket breaks the still—  
Where once I followed home the cows—  
God bless the Oxford Hill.*

STANLEY FOSS BARTLETT

*In this issue*

PASTOR FLIEDNER OF KAISERWERTH

BURNS OF THE MOUNTAINS

WHAT I INCLUDE IN A RURAL CHURCH PROGRAM

THE PIPE OF PEACE CLUB





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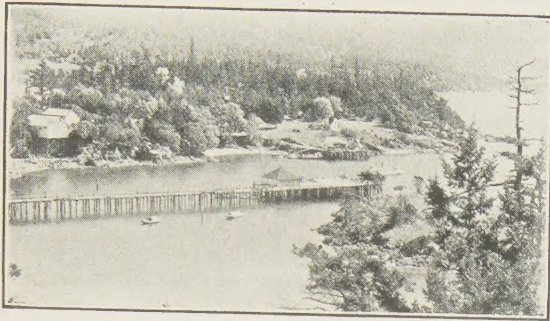
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# A Page of Pleasures



*First Requisite: The Fair Face of Nature*



*Second: Something We All Can Play*



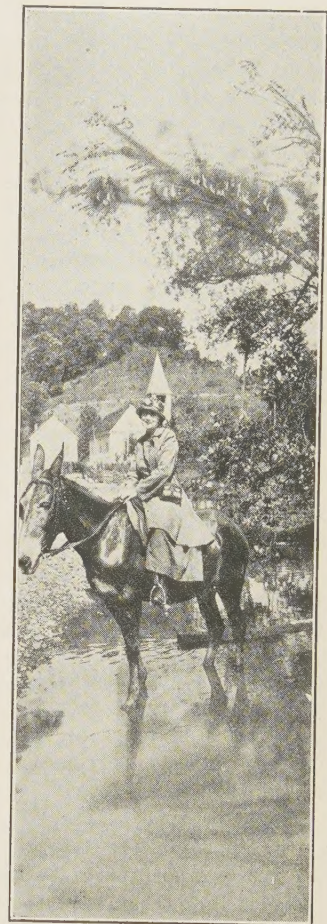
*A Smile*



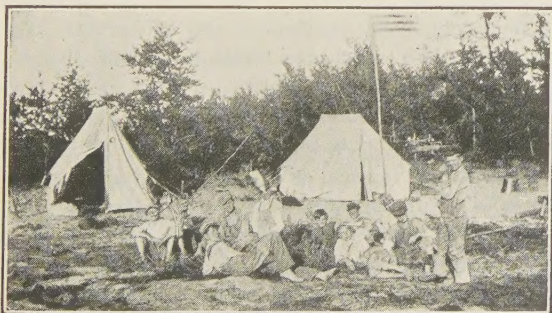
*Plenty of Playmates*



*Nothin' to Do*



*Mulin' Along*



*The Camping Ground—*



*Or the Gypsy Trail*



# THE PIPE OF PEACE CLUB

Hubertine Zarhorska

THE "Pipe of Peace Club" is known in its home village as the Calumet Club. More influential than any group of warriors coming together to smoke the peace pipe and decide on policies was this group of prominent men who met to organize, and used as their first tools two separate endeavors—Old Home Week celebration, and a disbanded club for recreation. Beginning with these ready tools their activities radiated in all directions and completely altered the tenor of village life.

When the village, which the club so changed, was not sleeping peacefully, it was fighting itself, in politics, school, and church. Every imaginable organization had its own axe to grind, with little concern for the poor village. As a consequence there was not only no progress, but retardation. The main street symbolized the rut into which life there had fallen. A fine wide street had been allowed to become a muddy, rutted road. Those courageous residents who dared sponsor a Chautauqua paid the deficit out of their own pockets. Each industry took what care was taken of its own workers' needs. There was little or no activity among the people of the community in musical affairs, in recreation for the whole group or in fostering a sense of duty as to cleaning up the streets and alleys.

Some of the leading spirits saw where the community was drifting. Here and there an occasional courageous person tried to stem the tide, but gave up in despair because of the lethargy he encountered. One man who was in a position to assume direction of community affairs decided that the case of the village was hopeless, and planned to leave after the end of his first year. There were any number of social organizations for all sorts of purposes and a wide variety of age groups, but none of them felt the urge to bring about a change. Not one of the six churches felt the necessity of ministering to any group but its own small congregation. Denominationalism, while not rampant, still kept each church to its particular work and small circle of interests. Short pastorates and the nationalistic lines followed by the denominations helped the trying situation. The churches no less than any other organization represented an element which would have to be brought together.

BUT three years ago several new men came into the community and changed it entirely. They gathered together the tangles of the Chautauqua, which had combined with the Old Home Week celebration, and revived an old club which had as its motive the bettering of recreational conditions. In the group which met were to be found members of every

sect and group, for it was evident that the only hope for the future lay in co-ordinated movement.

The object of the club is "To co-operate with all other agencies for the advancement and betterment of Ellicottville, to encourage and aid all civic improvements, to promote and foster commercial interest and to increase the personal efficiency of the members by an interchange of business ideas and methods." Any person of good character, by unanimous vote of the members, can belong. Membership, at first, was small, but steady growth has brought it up to fifty, which

number includes every outstanding leader in the village.

A word about the accomplishments of the Calumet Club in living up to its motto is apropos. It *does* co-operate with the other village agencies for the advancement and betterment of Ellicottville. The local band, the Calumet band, is the result of effort on the part of the club. The high school orchestra, one of the best in the section, was brought to its present standard through the club's efforts. The club sponsors community nights when the best local talent is procured for the entertainment of the community. Special programs are put on at New Year and Thanksgiving. Until recently the old court house of the village had been out of use, but a piano and a hundred chairs transformed it into a community hall which will serve the immediate need and educate the people to a desire for more adequate equipment. Some of the Calumet leaders have ascertained how great a bond issue

would have to be floated to finance such an undertaking.

For the past three years the most outstanding feature of the year has been Old Home Week. Every effort is made to get the old residents to return to the village, and that they do in large numbers is evinced by the fact that over a thousand registered in last year's Old Home Week year book. They come from every section of the country, as far west as California, and south as Oklahoma, and from as far north as Vermont. In an effort to attract people from the immediate vicinity, a midway with all the attractions of a village fair has taken the place of the old Chautauqua.

One interesting feature is the effort to give the farmer something in return for his trade. To this end there are a series of baseball games between towns in the vicinity, vaudeville entertainments each night, and dancing. These free features draw large numbers of people, and the town grows to at least five times its normal size. There is a changing sentiment, however, toward restoration of the cultural features which characterize the old Chautauqua, since some of

## Perambulation of Parishes

PROTESTANTISM continued the ancient custom of the *Perambulation of Parishes* even after the Reformation. The clergy of the parish church, the chief landlord of the district, followed by leading parishioners, actually walked in procession all around the borders of the parish. Finally they returned to the church for prayer.

It was a solemn recognition of a task, and the annual assumption of a Christian responsibility, for minister and layman alike.

It is a great gain for the Kingdom when our churches come to the recognition of a definite responsibility for their share of the welfare of souls in a given district. For centuries Protestantism has allowed Catholicism alone to do that.

It is a sound tradition begotten of the days when the Church thought and worked in terms of *all* and the spiritual and worldly welfare of all.

It used to be a ceremony—now we do it with a Parish Map.



the residents feel that their Old Home Week is becoming a village fair with all its sordid aspects.

"To encourage and aid all civic improvements" the Calumet Club has provided an athletic field for the village, and contemplates the establishment of a playground in the park near the school building. It was instrumental in the purchase of a water plant for the village. The improved condition of the village main street, which, from a mud hole, has developed into one of the finest, broadest concrete highways in the State, is to be traced to the activities of the same active Calumet Club. The next step will be to agitate for better roads throughout the community. The individual home is by no means neglected in the all-embracing community endeavor of the club. For a certain time "Ellicottville the Beautiful" was their slogan and they led in the campaign to clean up alleyways, backyards and front lawns. As a result the village is neat and clean, with very few eyesores.

There are business men in the club who have co-operated to the fullest possible extent in promoting and fostering commercial interest. Instead of individual socials, picnics and other welfare work on the part of each factory or mill there is now united supervision by the various heads of the plants and of other citizens. Insurance, of course, is still carried on by the individual factories.

**M**ORE important than any other factor in the explanation of the Calumet Club's astounding success is leadership. The new spirit which came into a worn-out and lethargic community completely altered it and gave it a new lease on life. It was not that there were no leaders within the community but they had lost interest because constantly they met a wall of disinterestedness. Administration had become stale and could not raise the village out of its slough. The churches either could not remedy conditions because of their own too pressing problems or they were not interested. The school was an empty "knowledge factory." But when the newcomers showed the residents that there was life abundant and that they had neglected their possibilities the village began to stir itself. The administrative function has become not a meaningless thing, but a power. Where formerly there was no notion of bonded indebtedness, the village is now bonded for approximately \$40,000, and will increase the amount. Of course, there is sputtering about increases in taxation, but this is in the case of a minority. The school feels most keenly any dissatisfaction with the tax rate, for it has caught the new spirit and wants to do its share by providing better recreational facilities for young people. The Alumni Association of the high school got together last year for the first time in thirteen years. Such active interest was displayed that the organization is to be strengthened and will eventually take its part in the new community. In the churches there is only the faintest flicker of the new spirit. The leaders are trying successfully to separate church membership from economic status, but racial division by Protestant denominations still exists, though it is

a good sign that each church is getting new members from its own racial group. The churches, however, have not caught much of the community-mindedness, the working-together spirit, which animates the other village organizations.

**O**NE aspect of the picture is not so bright. This is the town and country relations of the village. The most serious problem which the community faces at the present time is not within its own boundaries, but in the surrounding hills and dales. The rural areas have reflected only dimly the change which has been so apparent in the village. Whereas formerly farming in this vicinity was considered a prosperous occupation, it is now regarded as too much of a risk from a business point of view and not worth the effort from any other point of view. A previous generation of rural owners received a substantial income from the sale of lumber on their hills to the local last-block factories. The present generation has no set source of income. Formerly labor was low, as were also farming supplies in general, and dairy products were salable at a good price. Now the dairyman has to pay double the former wages for a hired hand, and even then he finds it difficult to get a good one. Fertilizer, cows, farm implements, seed are all extremely high. On the other hand the prices for dairy products are low and the market uncertain. The seasons are so short that the farmer can more profitably buy oats, for example, than raise them, and as a result it is not extraordinary for a dairyman to be struggling with the previous year's feed bill in November.

The Calumet Club has on its program for the future the bringing together of the rural and village man. It cannot be expected that it should attempt to regulate town and country relations before it has set its own house in order, and the Club is still very young. But a great deal more must be done than at present, or else the country will become a dead weight on the shoulders of the village which is trying to take a new lease on life. Not only by inviting rural people into the clubs, as the villagers do now, but by instilling the feeling that the two groups can be of mutual aid will a good co-operative spirit be fostered. The village can lead in co-operative movements, if that proves to be the solution of the farmer's problem. It can lend its influence toward the teaching of better methods of farming if that proves the answer. But in whatever way it helps it will still be helping itself, for what benefits those who give their trade to the village will directly help the village itself.

If the Calumet Club can disentangle the situation it will have to its credit the resuscitation of an entire community in all its aspects. At any rate it has already fully justified its existence by its splendid work and leadership in bringing about friendly relations. The old factions have, for the most part, been dissolved, constructive work is being done by all the organizations, and they are merging their interests in the one big interest of the community. And so the power of leadership working through adequate organization can transform a whole village and infuse into it new life.

### "AND A HONEYCOMB"—Luke 24:42

Eager hands gave their Risen Master His favorite dish: Fish from the Sea, and Honey from the fruitful flowered Earth!

But one dish of such kind may be a satisfaction to one's mind as to one's body.

The honeycomb is one of Nature's wonders.

It is a miracle of building.

Though of extreme fragility it will suspend thirty times its weight.

Hexagonal in shape it gives easy passage to the body of the bee. When placed together they waste no space.

Some are of other shapes to suit odd corners.

Delicate is the joinery. One hundred and eighty of their walls make but one inch.

They spell good works.

The Master loved Honey and the Honeycomb! He too had been a workman.

W. L. B.



# THE EFFICIENT COUNTRY PASTOR\*

Warren H. Wilson

THE question of the usefulness of the church has never been so pointedly asked as now. Men are giving thought to the value of religion and ministers are thinking of efficiency.....The minister should be efficient as a Christian student, a preacher, a friend, a citizen, and a churchman. His church is a school, an evangel, a center of family and of community life.

For all the work he has to do the minister of faith must be a student. Most country ministers are not.....Pioneer preachers were stronger in lungs and in legs than in logic. That was well for them. Neither logic nor learning would have been so potent for faith as lungs and legs. But now legs may rest under a desk; and lungs are not so convincing in a gothic vault as they were in a brush-arbor. The preacher of Bible truths in a consolidated school district, where a high school is available, must be a student.....The preparation of country sermons is too often not well done. ...The minister to the unseen must study to show himself approved unto God.....*The need of solid, thorough gospel-preaching is the greatest need of the rural church of this generation.*

Before we can come to the tempting themes of community work—about which men differ—let us face the task of soul-winning in which all Christians agree. This is the first and last task of the church. How to do it? The writer believes in evangelists, but reliable men in this profession are hard to secure.....It is better for the pastor himself to win his people one by one. He must sanctify his relations to them to accomplish it. It will not come by chance, nor will it grow naturally out of social meetings. There is no escaping the sacrifice of life and inclination, of joviality and ease, that few make and yet must be made, if the church is to open the divine life to the souls of men and women in the country.

Yet there are two conditions of success in winning souls. The first is systematic, thorough gospel preaching; the second is an annual "protracted meeting" once a year. Once a year by the home voice, by a neighboring pastor, or the voice of a stranger, for all the days of a fortnight, some one should preach to the very soul of the sinner. It does not so much matter how many come to church, as it matters that you "open the doors of the church." The event will occasion the conversion of souls, if it does not cause them. Whatever you do, you must win to Christ those who know him not. *The efficient pastor must be a soul-winner.*

And he must hold them. Here begins the story of the Church organization. Right here we part company with most rural pastors who win souls but to lose them.....The careful organization of a country church is oftentimes the beginning of efficiency. There are many good preachers, and countless devoted ministers, but few rural pastors.....

The minister of faith is a friend and helper of the family, because love is a mystery and family life is always a source of tragedy....Rightly do we place the pastor as doorkeeper of marriage, for the man who opens that door may be given the key to its confidences. He should be bold and kind and sure as a friend, for there will not be a year in which they do not call upon him, in tears and in joy, to interpret to them the terrifying mystery of life. What a pity some ministers say, "I do not like to make calls!"

Yes, pastoral calls. The only trouble is, so few make them. What a fine tradition the pastoral call is! How few excel in it! There are some glad-hands who come to laugh

with the family; a few long-faces who come to the house to "have prayer with the family," but how few are the real pastors who systematically call from house to house, serious, unhurried, never loitering; not to dine but to shepherd the young, to cheer the aged, to remind the neglectful, to seek the sinner out....

Every year an efficient pastor should be in every house of his people at least once, preferably twice. He ought not to go oftener without an errand. His judgment should set the rule. But the man who has not visited each household once each year is not a pastor,—a preacher, yes, a church leader maybe, at the expense of his people; but not a pastor.... Every efficient pastor should call upon one-fortieth of all his families every week, upon one-tenth of them every month. Such a man will know all the poor; he will not have to be told about the sick; he will be a friend to the sinner.

The efficiency of a pastor is also measured by the degree to which he is called upon to perform wedding and funeral ceremonies. Ministers realize, yet are accustomed to ignore the fact, that funerals and weddings are of the nature of social service. These services should be as thoroughly done, in beauty and reverence, with sympathy and sincere care of details, as you would bestow upon a great sermon.....

Many country people have a peasant coarseness that breeds bad jests and condones loose conduct; but they can be disciplined into better ways and finer thoughts....Rustic simplicity in feudal times was innocent, but modern industry corrupts what it does not refine. The refinement of simplicity must be by faith alone. The Holy Spirit must order every true marriage, and where the Spirit is there is beauty. Only the ministry of Christ can make the majority of marriages permanent or enduring. The efficient minister will have deep joy in his people's day of laughter, yes, and deep sympathy in their day of sorrow, for he helps them to enjoy the one and to bear the other.

THERE has been much discussion of the program of the country pastor. Some say he should be a farmer and till the soil. I was surprised at the number who, fifteen years ago, declared that the country pastor should practice and exemplify the better farming which was then new. Many of the leading superintendents of church work proposed that every country pastor should have a farm. On the other hand, city and town pastors scorned the idea "that the minister should teach the farmer how to farm." Some still jest about "preachers of potatoes" and "a gospel of fertilizer." The truth does not lie between the two views. Both are untrue. Experience has justified a third alternative. The efficient pastor, as we have contended for years, should be a student of scientific agriculture in order to serve as a community leader. He cannot serve as minister of faith among a people struggling to own land, to establish families, and to win independence—a struggle so bitter that men have prayed or cursed over it—unless he knows the condition of his people. He must not scorn the soil or potatoes or fertilizer, for these are the very life of his people. But he is a community leader, and his efficiency must be something better, as a rule though not always, than increasing a crop. *He must fertilize the courage of his community, and increase their growth of courage, knowledge, and faith.*

\* Excerpts from a pamphlet of the same title which may be secured from the Board of National Missions, 156 Fifth Ave., N. Y.; price, 10 cents.



The health of the soil, which is the basis of the family and the community, should be the care of the church. The wholesomeness of the farming industry, its freedom from unscrupulous speculation, from endemic tenancy, from the anemia of the one-crop system, from the prostration of bad markets—should not these concern the pastor? The life of the church depends upon them.... His program in agriculture shall not be to run a farm—unless he knows how and wants to do so—nor to teach them what they know better than he does; *but to idealize their prosaic task, to give vision of its ultimate success and to show them its spiritual profit.*

**I**N education the pastor meets problems too tough for the "preacher"—difficult for the trained educator. Yet there is no hesitancy in the ministry: there is every effort to solve them. For here the known and the unknown meet, and education is an act of faith,—especially religious education. Many ministers in town and country are facing the pioneer task that confronts them of providing adequate religious education for the young. The public schools are religiously sterile....

The community pastor is venturing beyond the Sunday school, in the spirit of that wonderful institution, in these directions of faith. The first is the School of Missions.... The School of Missions is a vital force in the life of more churches every year. As public respect for the value of the work of missionaries grows, these schools will increase, and vice versa.

The second educational venture is the Daily Vacation Bible School. This, unlike the first, is for children in the summer and its teachings are addressed to the spirit through the hand. For four weeks a trained teacher carries children of all denominations through a course of manual arts. But like the School of Missions its highest objective is the teaching of the lessons of the Bible. Its attainment is in the program and worship with which it opens and closes.

The third venture of efficient pastors is called the Week-day School of Religion. If it were not for the public school system it would not be possible to teach religion in the thorough way proposed. The week-day school proposes nothing less than to introduce religion into the system of education. The children are released from school for one hour each week for instruction by their own pastor, or his trained deputy, in their own church, according to the faith of their own parents.

\* \* \* \* \*

**A**S education is the oldest community service, health-service is the newest. Simple as it seems to help the sick, whom Christ healed, it is in fact a very delicate complex of interests with which the rural pastor is confronted, who dares to help his people in their need of health. For it involves the building of a structure of healing as well as the imparting of a spirit of joy, vigor, and courage....

The adverse condition of rural health is measured by the neglect of country people by the medical professions, and by the false ideas of bodily welfare entertained by country people. Each of these acts as a cause in making the other worse. Many women are unable to endure life on a farm because "it is too far from a doctor."

\* \* \* \* \*

Health of the body is a register of community conditions, too, for diseases are communicated in meetings of schools, lodges, church, and store. Here enter the allies of the church, who must carry out the routine of health discipline. First, of course, is the physician, resident nowadays in a nearby town or city. Doctors are beginning to see their new duty to public health....

The trained nurse is a second ally. Many of these noble women are graduating by means of special course of study from bedside service to that of communities. There is need of a resident nurse, trained in public health work, in every rural community. In time this may be provided at public expense.... The rural pastor should inform himself as to the provision of his own state laws.... But during the period of experimentation it is well for the country pastor to secure for his own people the advantage of a resident nurse. She might be brought in as an assistant religious worker. This has already been done on some home mission fields. It is better to organize a Health Association in the community and, by means of subscription with such public funds as are available, employ a resident worker....

**T**HE highest efficiency of the church is in joy..... The church program of recreation may take the form of a community house, in a few cases, but it should always be organized in dinners to be eaten, songs to be sung, hikes and picnics, organized games—all of which should generate that highest expression of joy, fellowship.

It should be the goal and the high achievement of rural recreation that the people discuss, converse, and exchange sincere expressions and open their hearts to one another.... The purpose of recreation is moral improvement. It is the minister's leadership along the mysterious path where sin lurks.... It is an important feature in the community program of the efficient Church.

Music is a recreation that has ends beyond the boundaries of talk. So have dramatics. These are arts. They go deeply into life and open artesian wells of our nature, tapping the sources of moral wealth. They smite the rock of routine and slake the moral thirst of mankind.....

The church property is another field of faith. The care it receives will evidence the belief of the members in the presence of God among them. If they think God comes near them only in a time of revival they will have the Church buildings shabby and poor. If they are expecting to meet the Lord weekly in his holy temple they will evidence it by beautifying the place called by his name, even more than their own homes are beautified. This faith requires that some one be employed to care for the building....

The grounds should be kept also neat and free from weeds, with trees massed where they will give shade to those beneath them and lend dignity to the scene. If there is a graveyard it should be reverently cared for....

The basis of an efficient organization of a rural church is the meeting of the congregation. It should be held at least annually and on occasion. The annual congregational meeting of the church should be held with all the joy of a great wedding, yes, and the solemnity of a funeral. People get up big dinners and prepare elaborate weddings. Why is it that the Lord's business is so slighted that few churches have annual meetings? The purpose of it is to elect officers, to hear reports of all the societies, to handle and administer funds and to review all the work of the congregation, for the space of the year before, and the year to follow.

Each of the societies and each board of officers should report its work in a regular order. Committees should be appointed, heard or discharged. Business projects, such as repair and care of buildings, purchase of supplies, employment of janitor or organist, salary of minister, should be here reported and decided after adequate consideration. The presiding officer must be able to get business done, as well as administer fair discussion.

The chief use of the meeting is the election of officers. A country church is an oligarchy. It is ruled by a few. Happy



if it can find a few who are competent to rule. Here is the time to elect the few rulers. It is important that elections be real, not formal, that nominations be satisfactory, and that the manner of election bind the officers and people together in active mutual respect....

The financial affairs of a church are vital, also. Neglect or clumsiness here is as bad for the church as dishonesty. There is little dishonesty but much carelessness about money matters. Many a rural church has died from it; and probably the last stroke was administered to most of them by a financial dispute, occasioned by carelessness as to finances. For all money matters of a church are of the nature of a public trust. Funds collected should be handled in a way "not only to be honest but to appear so."...The efficient church, however small, organizes its finances as carefully as a bank would direct, or a Referees' Court would require. It is a service of faith.

\* \* \* \* \*

The demand for efficiency in the pastor has created a new profession. The church supervisor is neither a secretary nor

a bishop, but a helper of pastors, who studies their needs, visits and compares their fields of labor, sees problems in their true value, and fits the right pastor into the field that needs him....We need in every denomination an agency that can enlist, train, and place rural pastors. This can be done only by church supervisors of a sort we have not....The art of supervision has for two decades been taught in the universities to agriculturists and educators. The need of trained religious supervisors is the same. Men who know men, grasp situations, systematize, discourse actively, handle business affairs well, and are as patient as Providence—these men are needed to support the pastor in the country.

Ours is not an age of faith, we are told, but of efficiency. This paper is offered as a help to him who would make faith efficient or use efficiency to strengthen and extend faith. We know well that our task is a modest one, for faith itself has other sources. But we offer it in the interest of the children, the sick, and the poor, who may be helped only if the minister of faith be "a man approved unto God, a workman that needeth not to be ashamed."

## HOW DOES YOUR CONGREGATION SING?

*Mabel Travis Wood*

**H**YMN singing is a congregation's opportunity for active expression in worship. The churchgoer's favorite hymns, even more than his favorite Bible stories or verses, are a spiritual inspiration and delight to him. Why is it, then, that the collective singing in churches is so often weak and ineffectual? Why, in not a few cases, does the singing of a choir of fifteen or twenty voices overbalance that of a congregation of several hundred?

Successful congregational singing does not just happen. It always has causes, which include a stimulating musical accompaniment, proper pitch of the hymn, free access to the words, and, most effective of all, previous training in singing together through informal song services under leadership. No matter how strong may be the individual inclination to sing, the lack of one or more of these requisites to good congregational singing produces haphazard results.

"When the rhythm of congregational singing is dependent largely upon the playing of a hidden organist, the congregation is at a disadvantage. For this reason the eyes are more accurate in following the time-beating than are the ears. Therefore the introduction of a director of singing is bound to benefit the congregational singing," advised Kenneth S. Clark, who heads the Bureau of Community Music of Community Service, in a recent bulletin "Everybody Neighbors Through Song." With proper leadership, said he, a stirring community sing may be carried on within the church with a program made up exclusively of hymns. He blamed the lax participation of men in church singing largely upon the high keys in which so many hymns are pitched and suggested that organists make transposition copies of hymns which they use most frequently. This bulletin, which contains valuable suggestions for the possibilities of service by churches in community music, is obtainable from Community Service, 315 Fourth Avenue, New York City, price ten cents.

The growing tendency of churches to arrange special services of song cannot fail to exercise a beneficial influence upon the singing of their congregations, as *more* congregational singing is the greatest essential for better congregational singing. Song periods of four or five hymns to start the service, with two or three additional hymns at the

close, frequent evening services given over entirely to hymn singing, and mid-week song services, particularly if the singing is under dynamic leadership, will work wonders with the way a congregation sings. They build up its confidence in its singing ability, develop its rhythmic sense and arouse interest in and familiarity with hymns among the young people, who are usually not on as intimate terms with them as are the older generation.

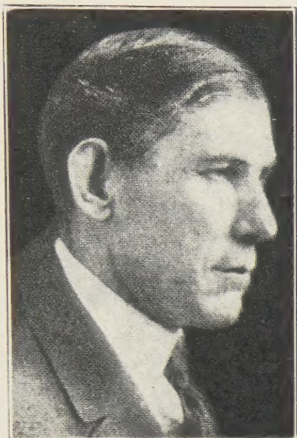
When a director of church singing has the assurance that everyone is supplied with the words of the hymns, he knows that one of the great drawbacks to good congregational singing is eliminated. There are many occasions on which the use of hymn books is inconvenient and various religious groups have asked Community Service to compile a religious song sheet similar to its community song sheets which have done so much to advance the neighborly recreation of community singing. This leaflet, containing the words of twenty-five favorite hymns attractively printed, is now ready. The hymns include patriotic anthems, the most beloved of the dignified old hymn-tunes which strengthen our musical heritage and some of the modern gospel songs. They are as follows—Star Spangled Banner; America; Doxology (Old Hundredth); Battle Hymn of the Republic; Come, Thou Almighty King; Rock of Ages; Nearer, My God, to Thee; Onward, Christian Soldiers; Abide With Me; How Firm a Foundation; Lead, Kindly Light; All Hail the Power of Jesus' Name; I Need Thee Every Hour; Holy, Holy, Holy; God Be With You Till We Meet Again; Now the Day is Over; Stand Up, Stand Up for Jesus; Work for the Night is Coming; He Leadeth Me; Blest Be the Tie That Binds; Faith of Our Fathers; Love Divine, All Love Excelling; Joy to the World; The Son of God Goes Forth; America the Beautiful.

The leaflet will be found very valuable for use in the outdoor church-yard sings which every summer grow more popular, and for use on such occasions as union services, prayer meetings, church or Sunday school conventions, men's club meetings, church picnics and Galilean boat services. (Copies may be purchased at cost, \$1.15 per hundred, \$11.50 per thousand, plus the postage) from Community Service, 315 Fourth Avenue, New York City.



# "BURNS OF THE MOUNTAINS"

Charles A. Ingraham



"Burns of the Mountains"  
Educator and Preacher  
of Power

MUCH has been published concerning the southern mountaineers, but the work of James A. Burns among these people of the Cumberland in Kentucky has been so successful, and the man, himself, being of so unique a personality, his story may be told repeatedly without exhausting it. Though "Burns of the Mountains," as he is called, has been introduced to the people through magazine articles, and while tens of thousands have heard his dramatic biography as he

tells it from Chautauqua platforms in many parts of the country, there are multitudes who have no knowledge of these appealing facts.

Dwelling throughout the Appalachian system from Northern Pennsylvania to Alabama, a territory whose extent is roughly estimated at 700 by 200 miles, are a people distinct who refuse to desert their ancestral lands and primitive customs. Of English and Scotch-Irish blood, these mountain people of the South have maintained the purest Anglo-Saxon lineage and, isolated since early colonial times from foreign influences and amalgamations, employ a pure English speech in which are heard the quaint phrases of Elizabethan days.

These inhabitants of the uplands are an active, sinewy set, tall and robust, courageous and of high, manly pride. Here frequently midst poverty and illiteracy will be found manifestations of noble sentiment, true gentility and demonstrations of broad and deep intellectual gifts. In form and feature they are of superior make,—the women are comely and the children fair of face, with softly modulated voices, graceful movements and attractive manners. The photographs of these boys and girls astonish those who look upon them for the first time and observe the beauty and refinement depicted in their countenances.

Good morals prevail in this high, sequestered territory, and while they distill "moonshine," they drink little of it and drunkards are very rare. The general health, too, is excellent, and those physical taints which are so terribly ravaging the world, are not in evidence. As might be expected, their religious beliefs and experiences are of a crude character and similar to those which prevailed midst the untutored portion of the population a century and more ago, when "fallings" and convulsions were the results of intense spiritual emotions. The "Hardshell" Baptists are a leading denomination of the mountaineers, with the Methodists ranking next in numerical strength. Today, the "Holy Rollers," a religious sect deriving its name from the paroxysmal rollings in which its members indulge, has a considerable following. The germs, however, of an intelligent religious progress are here,

only awaiting the advent of qualified school teachers and spiritual instructors and ministers. But aid of this kind must be practically gratuitous, for owing to the unproductiveness of the soil and the primitive methods of agriculture employed, only a bare subsistence can be gained. Yet, these people are ardently desirous of intellectual and religious instruction. While there are a considerable number of mission stations in these parts supported by the different denominational home missionary societies, these are wholly inadequate to the covering of the immense mountain territory. In their log cabins, on their sterile and uneven farms,—for the mountaineers are home owners and lovers of their homes—these illiterate but manly people are ready to receive the benefits of a high Christian civilization, but they will not come down from their cherished mountains to obtain it.

INTO this experience of privation, ignorance and deadly animosity was born James Anderson Burns. His father, a "Hardshell" Baptist minister, in order that his children might obtain an education and be separated from the demoralizing influence of the feudists, withdrew his family from the mountains of Clay county, Kentucky, and settled in West Virginia. The preacher, however, never ceased to long for the sunny uplands he had left and for the noble people of the mountains, whom, despite their faults he loved. His son James also felt the urge to return to the place of his birth, and when he was approaching young manhood he found his way there and soon became embroiled in the French-Eversolt feud, which like a deadly fever, prevailed in the mountains. For a period of several years he led a precarious life, having narrow escapes from rifle bullets and was finally struck on the head with a gun-barrel, and believed to be dead, was unceremoniously thrown over a fence.

This almost-fatal experience was the turning point of Burns' life; so wonderful was the fact of his recovery that he was convinced that his life had been spared to serve some good purpose. He returned to West Virginia, united with the Baptist Church and for a few months was a student at Denison University, of Granville, Ohio. It was now that the dreadful condition of the mountain people appealed to him more strongly than ever; for, as he observed the quiet and orderly manner of the society around him and noted the kindly spirit of friendship which prevailed among the students, he sadly compared all this, the fruit of Christian education, with the rude and forsaken lives of the Cumberlanders. His sympathies were deeply stirred, for Burns, despite his silent and undemonstrative disposition, is emotional and tender-hearted, and he felt that he must devote the remainder of his life to the improvement of the mountaineers.

The plan which Burns entertained was one which might well have staggered the mind of a rich, scholarly and popular man, but he was without a dollar, had enjoyed in all his life but seventeen months in school, and, owing to his participation in the feud, had many enemies to contend with. His idea was to establish a school, where not only the rudiments might be acquired, but the higher branches of education, all to be associated with religious instruction. Burns, however, was far from being an ignoramus, for long and diligent self-instruction was making of him a real scholar and a man of culture, and he is today a lecturer and preacher of unusual power. His manner, diction and thought material



show him to be a man whose mind has been disciplined by thorough study.

BURNS was of the age of twenty-seven, when in 1892 he returned to Clay county and began his great undertaking. For a period of seven years he taught in various parts of the mountains, ever keeping in mind the school which he hoped to materialize and that should be a shining light among the benighted people—his dream was of a college, even; but it was not till 1899 that he actually set to work to give a substance to the fond visions with which he had so long entertained himself. At no little risk of personal violence, he mounted a mule and rode far and near to the homes of the feudists, inviting them to meet on a certain date at the mill-shed. This was connected with a grist-mill, where the people for miles around were ever coming and going, and where many shootings had occurred. Burns says that the shed-posts and timbers were plugged with so many bullets as to make it a lead-mine, he himself having dodged behind them for safety. On the day agreed upon, the Baker-Howard quarrel being now active, the feudists, twenty men to a side, all armed, arrived and took their places on opposite sides under the shed. Burns now stood up in their midst, much doubting as to what the result of the meeting might be, whether or not it might have a tragic ending. The men were silent and grim, eyeing each other suspiciously, when he kindly but plainly began to tell them of the resultant miseries of the feud spirit, of the sorrow it caused, of its folly and uselessness and of its degrading and brutalizing effects upon the children. Having brought these points forcibly to their attention, he proposed the building of a school-house in the community where Christian education might be given the young and a worthier spirit be thus introduced among the people.

While he was in this manner expressing himself and urging their co-operation, Lee Combs, leader of one of the hostile groups, arose and came towards him; immediately Dan Burns, the chief of the other party stood up, and approached. Burns realized that it was a critical moment and that a fight was imminent, but to his great relief, one of the leaders paused, raised his hand as a signal for attention, and said, "Men, we will try this thing." The two then clasped hands and the meeting closed in a peaceable way. Burns had won a signal victory; he had not only bridged over a torrent of hate, but he had secured the goodwill of these mountaineers in his attempt to kindle the torch of enlightenment among them. Education was to obliterate hatred.

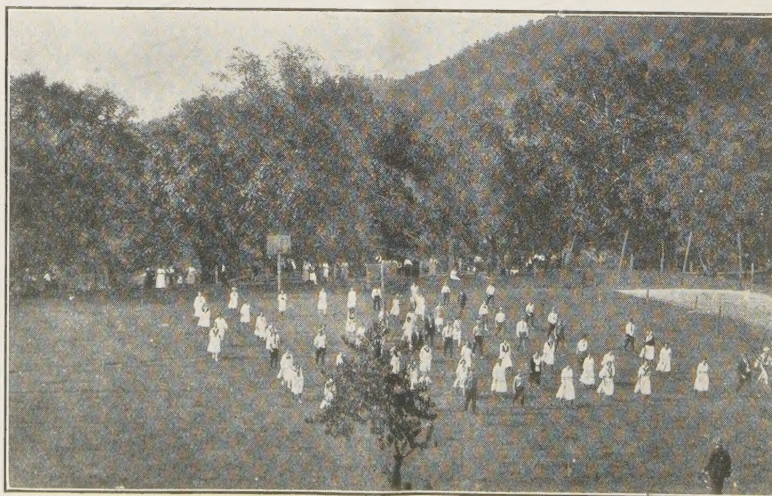
Alone, and with no capital whatever, Burns with his own hands quarried the stone and laid the foundations of his school building; it was considered so visionary and hopeless a venture that for a time none came to his assistance, and while he toiled at his task, the crack of a rifle echoed derisively through the hills, as if in warning that his altruistic ideas were in advance of the times in the mountains. But help invariably comes to the aid of Burns' stalwart faith and enterprise, and the same year that the ground was broken the school opened with one hundred pupils, and three teachers, all clergymen, Burns being one of them. From this humble beginning in a mountain community many miles from a railroad, has developed Oneida Institute, an important educational establishment having five buildings, an enrolment of 253, and with facilities for high school and vocational training. The instruction is largely along practical lines, the boys being taught improved methods of agriculture, lumbering and all employments connected with mountain farming, while the girls are made familiar with domestic science and rendered efficient in the adornment and management of the home. The Institute issues monthly a periodical called *The Oneida Mountaineer*, devoted to the interests of the school, which, being printed by the students, gives them a practical knowledge of the trade, which they may turn to profitable use after leaving the place.

Many apply for entrance in the Institute who cannot be received, on account of the lack of funds and accommodations, a condition which is a source of sorrow to Mr. Burns, for he realizes the hopeless state of a boy or girl doomed to remain in the rude, illiterate homes of the mountains. The school, however, is exerting a wonderfully improving influence in Clay and adjoining counties, where seventy-five per cent of the teachers were prepared for their work at Oneida Institute. From its inception, this unique establishment has been on the "ragged edge" of defeat and bankruptcy, but ever friends, springing up as if out of the ground, have come to the rescue and the work has gone forward. Much-needed buildings have been commenced with no means in sight with which to complete them, but invariably the required funds have been rendered available.

Oneida Institute, beautifully though remotely located "in the heart of the mountains" and on the South Fork of the Kentucky river, is accomplishing a greater work than we realize,—these boys and girls will be grandly heard from in the future years,—they are the same class of people from whom Abraham Lincoln sprang. Already Oneida Institute has blotted feuds from the State of Kentucky.

*The athletic field at  
Oneida Institute*

*Making the most of a  
high natural en-  
dowment in body and  
mind, which has sorely  
needed discipline.*



"The young man of the mountain, when once educated, is so confident of himself, and so positive of opinion, that he is admirably adapted to be a leader."—Samuel T. Wilson.



# WHAT I INCLUDE IN A RURAL CHURCH PROGRAM

(As given at the Rural Church Conference held in connection with the Cedar Falls Bible Conference, August, 1923, by Rev. C. E. Thompson, Pastor of the Cotter Presbyterian Church, Cotter, Iowa.)

I HOPE it will not seem to you I am boasting. I do not want to theorize on the subject of the Rural Community Church, but simply to tell you what I have used in my own work and have found practical. The denominational program as handed down by the General Assembly must always be the first for any Presbyterian Church to consider. If it is the only church in the community there may be members of other denominations to be served, but a church with the right spirit will soon win them over as members or at least win their loyal support.

## A FIVE-YEAR PROGRAM

MANY country churches of the past never had a program that extended more than one year. Such a thing as a five-year church program the average farmer is not acquainted with. He has become weary of seeing the minister moving about. If the old proverb is true with the farmer, "a rolling stone gathers no moss," it is just as true with the rural pastor.

In 1918 when I went to Red Oak Church in Cedar County, Iowa, Rev. Scott W. Smith, D.D., who was then Superintendent of Home Missions in Eastern Iowa, said, "I hope you can arrange with those people to begin a five-year program." Five years I thought was a long time and I said nothing to them about Dr. Smith's suggestion but decided to take a chance for one year and moved on the field.

During the year we asked the trustees for some better lights for the church to take the place of the old kerosene chandelier that had hung in the center of the church for twenty-five years, and it met with opposition. Toward the end of the year the truth was fully revealed when I asked for a new chicken house. One of the older officers who claimed to be a man of experience said, "Years ago we put our money into these buildings and have seen them stand vacant and rot down and I don't think we should spend more money on them when we are not sure our minister will stay more than one year." So I discovered that judging from past experience the people felt sure that I would leave them when my year was up, because all the other preachers had done so. Their old record was to have a minister on the field a year and be without one the next two years.

At the Annual Congregational Meeting I told them of Dr. Smith's suggestion and we agreed to make it a five-year program. The fact that both minister and people loved each other enough to want to stay together for at least five years was enough to bring hope to the most discouraged soul, and in a short time we had laid out a program which was not only sufficient to bury the dead past but to build for a successful future. In a short time the entire community was busy remodeling the hitching sheds, building a new chicken house, putting electric lights and furnace in the manse, and finally tearing down the old frame church and building a new Twenty-two Thousand Dollar modern church building (all in the open country). Our starting point was when we

agreed on a five-year program. I wish to mention some of the things I have learned by experience to include in a Rural Church Program.

## COMMUNITY INTERESTS

WHEN I lived in Moro, Illinois, two little experiences taught me the value of taking part in anything that was for the welfare of the community.

One day I went out with a group of men who were testing soil and as we wandered over the fields and talked on the condition of the soil a trustee of my church who was in the crowd said, "We never had a preacher before who was interested in our farms." He seemed to think if I were interested in the farmer the farmer would be more interested in the church. This proved to be true.

The other experience came when the Men's Bible Class of Moro had a carload of coal cinders shipped into the village and called for volunteer help to get it unloaded and spread on the streets. The village doctor and preacher (myself) were invited to help. The doctor excused himself and sat in his office looking on while the work was being done. I did my bit and the hearty commendation I received well paid me for the day's work. These experiences proved an eye opener and I have since learned that the church can serve the community in many ways to its own advantage. The Farm Bureau members of our township were glad for our services in helping them with their programs and to have the minister's wife sing for them at their meetings. They were also grateful for the use of the church basement for their meetings, for the church kitchen and dishes when they had a dinner, all free, but they more than paid the debt of gratitude by attending church and contributing when the offering basket was passed.

Our church basement was made the polling place for the township in order that the ladies would have a more respectable place to go and vote. The community in turn showed their good spirit on the first Sunday in June each year when we held the Community Day program on Sunday afternoon in the park. This was a religious program put on by the church. It consisted of old familiar hymns, a chorus choir of fifty voices, special singing by individuals, and addresses by visiting ministers. From eight to twelve hundred people were usually in attendance and a fine spirit of fellowship prevailed.

## GET PEOPLE TO WORK

MY plan has been to do all the visiting I can and then ask the people to help. I aim to do a thorough job of visiting in the community, then I plan a visiting day and invite all who will to go out and visit and invite folks to church and Sunday school. In this I have seldom ever failed to secure the visitors nor have I failed to secure results. Some time ago we were touring the neighborhood with two carloads of men and women—about twelve. Now,



when twelve people called at one home we had no trouble getting people interested. However, we called at one home and when we asked for the man of the house we were told that he was out. Our next move was to go out and look him up. We found him concealed behind the newspaper on the back porch, and when our whole crowd came in sight he said, "Well, what the sam-hill is up anyway?" We told him we were only there to invite him to Sunday school. Needless to say he accepted the invitation. Then he was a backslidden Methodist; today he is an elder in the Presbyterian Church.

The organization that will give the most people a job is the one to have in the church. With me that is usually the Men's Bible class. Many men, if permitted, will work themselves into the Kingdom. When pastor at Moro, Illinois, I tried for some time to interest the people in the Sunday night service. Finally, I asked the Sunday school to assume responsibility for the Sunday night service, and each class beginning with the smallest to take turns furnishing the music and singing for that night. When it came the turn for the Men's Bible class, Mr. Frank Ellis, their president, stood up in the class and said, "Men, I want to see the greatest sight up there in that choir next Sunday night that we ever witnessed in this church. I want every member of this class to be in the choir." Every man was loyal to him and when Sunday night came instead of a congregation of 20 or 30 people as was the usual number, there were 30 men in the choir and one hundred in the congregation. That night most of the men were active; one man announced the hymns, another read the scripture, another led the singing, two elders led in prayer, some young men sang a trio, our male quartet sang. All I did was to give the sermon, short but to the point, but all were intensely interested and the message went home.

But this is not the end of the story of that night. On Monday night the usual crowd met in the village store, but they did not have the usual conversation. They talked of the meeting of the night before and during the conversation one man said, "What is the matter with us fellows? Why don't we join the church and get right?" Another put out his hand and said, "I am with you." Then another joined them and the result was in two weeks from the night of the men's meeting 14 people joined the church; nine of them were members of the Men's Bible class.

It is not more preaching but more well directed social and religious activities that the rural church needs. Lots of young people who don't seem to be able to sit still in church would work themselves into the Kingdom, if the pastor would give them a job.

#### SOME WAYS TO KEEP PEOPLE BUSY

A SACRED concert is something that always works. Everyone likes to sing. If you have a choir of forty or fifty voices and a few poor singers slip in, they are not noticed. Parents don't usually care if the singing is not so good so long as their children have a part in it. I have been pastor of several open country churches, but have never yet seen the day when a sacred concert put on by the local church would not draw a good crowd.

In our present field at Cotter, Ia., the various organizations of the church like to put on a Sunday night program. The Men's Brotherhood put on a program that drew one of the largest crowds we have had and it was the talk of the town for days after.

I give the program for Sunday, March 9, put on by the Christian Endeavor Society of Cotter Church:

President presiding  
Music by Cotter orchestra—playing the church hymns  
Song leader—Albert Owen  
Endeavorers as Choir  
Scripture lesson—Leah Forner  
Duet—Claud Hawkins and Russel Owens  
Prayer—John McSweeney  
Scripture quotations—by all  
Duet—Ruth Thompson and Anna Arthur  
Address—Glen McCoy  
Address—Vane Ervey  
Solo—Albert Owen  
Address—Ted Thompson  
Words of appreciation by pastor

Each quarter we review the Sunday school lessons on Sunday night using the stereopticon with slides on each lesson, assigning one lesson to each worker. Often those young people who refuse to speak in public do not hesitate if they can stand in the dark and they know the people cannot see them trembling.

#### SOCIAL FEATURES

THE Church should claim the right to give the young people the one thing they demand, a good time!

When I came to Cotter as a candidate for the pastorate of their church fourteen months ago I counted only two young people in the Sunday school and morning preaching services, a few more came out at night, the third and fourth visits brought out no more young people. Today we have a young people's class of twenty-five members and an active Christian Endeavor Society. It has come about through social activities, Class parties, Christian Endeavor parties, Birthday parties and all kinds of games. We have shown the young people a good time, but have always tried to substitute innocent fun for evil sports and they appreciate it.

Once a month the entire community is invited to the social evening given by the Sunday school. Games are played—sometimes a program is given. Always something to eat is enjoyed, the old enjoying themselves as well as the young.

The first of March in Iowa is moving time. Many renters are changing farms. The hired men are changing places of work. Often the farm owner is retiring to town, and we take advantage of this occasion. In February at our social evening we give a farewell to all who are leaving the Community. In March after all movers are well settled we turn our social evening into a welcome party. Invitations are sent out to all new-comers and they are given a warm welcome into the community. Often short addresses are given by the president of the Community Club or Men's Bible Class, a representative of the school and the Township President of the Farm Bureau and finally a brief welcome by the pastor. This seldom fails to awaken the interest of the new-comers in the church and community and they usually respond to the first invitation to come to church.

#### OUR MOTTO

THERE is of course a constant danger of this kind of a program becoming too liberal and causing the church to become worldly. The Sabbath must be guarded. Those who are attracted by the social features of the church only, may not hesitate to make the Sabbath a day of pleasure also. Card playing and dancing should have no place in the Church of Christ. Because the church is friendly to the world is no reason it should weaken to the world. But our ambition is to make every game, supper or social evening, in fact every activity of the church lead people a little nearer to Christ and a better life. And our motto is "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."



# THE FEATHER BED

Warren H. Wilson



"To all gracious ladies"

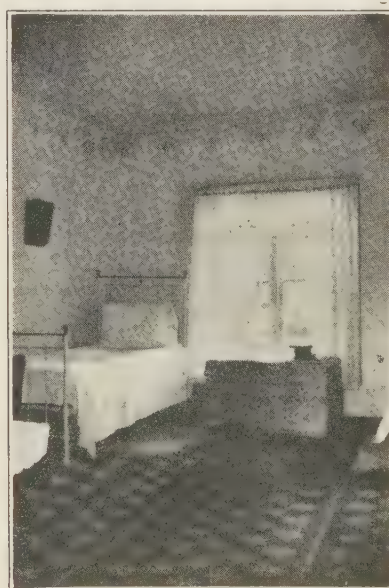
FOR long I have desired to pay a tribute to the beds that have rested me. It is a great debt one owes to beds, yet few have tried to pay it. We have tributes to books, poems about landscapes, poems upon flowers. And it must be admitted that we owe much to them, for our soul has dwelt in them each at a time; but we owe more to the bed, for it is a home of the spirit. It is a work of the highest art to make a bed that rests a tired man.

So here is the note of my hand, to say that I still am debtor for a night's rest in the farm home of Harrison Kelly in Missouri. After we had talked late, about religion and children, about Michigan and New York, about travel and staying at home, we were shown to the guest room. It was cold. But the bed was a thin mattress of feathers over a firm broad one. It touched and welcomed us gently down. Soundly and sweetly we slept, and contented we awoke to look out through a frosted window upon the wintry orchard. I remember I lay long prone in the early light, my mind young and eager, while my body was sunk embraced at every touch of the perfect hospitality that bed expressed. The source of highest enjoyment in my day at Harrison Kelly's farm was not the long joyous conversations by the fire in the evening, nor yet the partaking at breakfast of confections made of bacon and eggs, but the hour in the feather-bed when my mind awoke refreshed and my body had not moved. Talk is the highest of the arts, I am sure,—was not Voltaire an artist, and Goethe, and Johnson—all talkers; and cooking is among the noblest of crafts. But for the wearied man a perfectly made bed is better than paintings, or music, or talk,—it interprets life in its profoundest instinct of sleep and unconsciousness. What thoughts the bed release when the mind refreshed arises and the body is still clasped in repose! The subconscious mental activities, inhibited by the impacts of every other agent, are released by the bed. It hypnotizes the sleeper by quieting his physical habits that the mind may arise in all the strength of the man. This daily hypnosis gives to life its clarity. Decisions are possible in the light of the rested mind awake at dawn. My mother used to go to bed wearied with the long day on the farm, and puzzled by problems insoluble. But she would be awakened suddenly in the night, all her perplexities woven into a harmonious pattern. Her mind had arisen when the body was relaxed and before the heavy members could be aroused had solved the riddle. She used to tell of being entertained by Robert and Lizzie and hearing the farmer's deep tones talking to his wife in their bedroom beyond the partitions until late. Lizzie made Robert tell her, after they had retired, all the events of the day, and before they slept they agreed upon the next day's work. My father attributed Robert's success to those closet-counsels of the sturdy young farmer and his wife.

Women are the artists of our life. They stir in us, by subtle use of things, the deeper powers of the spirit. The making of a bed is performed as a daily rite, but women of high

spirit make a bed as scrupulously as a priest the holy sacrament, or an actor reads his lines. When it is broadly smoothed, on level lines like a full dish, so firm that it holds the body level and lets the blood flow easily without pressure, and so soft that no part is bruised, no curve denied; then the bed persuades the body to relax and the mind is let go. The covers express the hostess. Smooth, pure, caressingly light, warmly surrounding or cleanly cool as the season may require, they are an attention which keeps you in mind of the high manners, the buoyant conversation, in darkness and silence. Why is it we exalt other arts, which few appreciate, forgetting the making of a bed, which moves the laborer every day to a deeper sigh of enjoyment than the connoisseur before a canvass? The bed is noble enough to have a room to itself. Its office is higher than that of the desk, for the more desks in a room the greater their efficiency. It equals the dining table; it exceeds in importance the machinery of the shop. It is the creative machinery of the race, wherein man is taken apart, body and soul, every day, and made over,—and of the fragments God makes more men. There we dream, go mad, become sane, agonize and toss about or come to ourselves. No wonder that the bed feels the pressure of the bowed head of prayer, and hears more petitions than are said in church. No wonder the bed has so great a place in Holy Writ.

Young women are told that making of beds is the best exercise—meaning exercise of the body. I am thankful to gracious women who have smoothed the mattress and piled the pillows to make for me in so many a quiet room an altar on which I could lay me down in dissolution of the day's tension. Is there a higher office a woman does, or a holier place she prepares, than this work of her art by which she moves the deepest instincts of repose? To all gracious ladies and all attentive maid servants, to every careful porter on a Pullman car, I give my unforgetting thanks.



"Sleep, that knits up the ravell'd sleeve of care,  
The death of each day's life, sore labour's bath,  
Balm of hurt minds, great nature's second course,  
Chief nourisher in life's feast."

Macbeth Act. II, Sc. 2.



# THE SUNDAY SCHOOL AT WORK

Department Edited by J. M. Somerndike



## HELPING THE NEGLECTED CHILDREN OF AMERICA

J. M. SOMERNDIKE

**L**EADERS in many good movements have found that appeals presented to the Sunday schools meet with a response that is both enthusiastic and generous. This is true, particularly, with reference to appeals that are made in behalf of children. Children in foreign lands who are ignorant of Christ, or to whom medical missionaries are ministering; children born under our own flag who are without the ordinary privileges and opportunities which every child ought to have; children who are orphaned; children who are hungry or diseased or crippled—all have appealed through various organizations to the Sunday schools. And their cry has not fallen upon deaf ears. The sympathetic and impressionable hearts of the children of the Church have been stirred to earnest effort, and to sacrifice as well, in sharing their blessings with those who are in need.

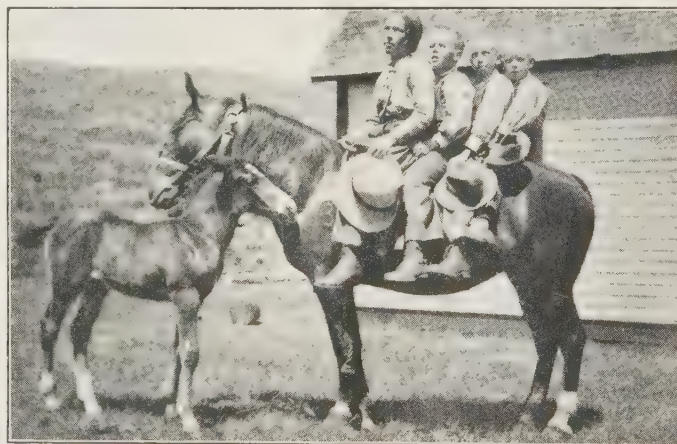
Nearly half a million dollars are given every year to the denominational missionary and benevolent enterprises by the Presbyterian Sunday schools. During the past few years about one million dollars have been given annually by Sunday schools of all denominations in response to the appeal in behalf of the starving children of the Near East, besides tens of thousands additional for suffering children of other lands; for children's hospitals, orphanages, and other good purposes. The awakening of these fundamental ideals of stewardship, calling for the cheerful and generous distribution of their possessions with those who are less favored, is an important element in the Christian education of our children, and it cannot fail to have its effect upon the shaping of Christian character. Indeed all the benevolent work of the Christian Church would find itself embarrassed and reduced almost to the vanishing point within a generation without the stewardship education which the children receive in the Sunday

school through the appeals in behalf of worthy and approved benevolences, properly presented.

Among the cases which bring the most generous response from the children of the Sunday school, is the pioneer Sunday-school work for which the Children's Day offerings are given. Since 1887, when the appeal was first made to the Sunday schools in behalf of this work, at least two million dollars have been contributed on successive Children's Days. This has been expended for the support of Sabbath-school missionaries who are engaged in planting Sunday schools in rural districts where the people are without churches or

other religious influences. As a result of their labors, more than twenty-five thousand Sunday schools have been organized, and two million persons have been enrolled in them. In addition to this the whole Sunday school cause has been promoted in all its varied aspects.

Since the Presbyterian Church entered upon this work the other denominations, realizing its effectiveness, have organized their missionary forces in a similar way, and nearly all of them appeal for Children's Day offerings to support it. The appropriateness of the appeal,



*They traveled seven miles each way to Sunday school in the schoolhouse*

coming as it does on an occasion when we are rejoicing in the Sunday school and the influence which it is bringing to bear upon the shaping of Christian character among the boys and girls of our land, has made our Sunday schools peculiarly sympathetic toward it. Not only is it a correct principle that the Sunday school interest and sentiment that is thus developed should be given an opportunity of expression in the form of a gift to help promote the Sunday school cause; but the very thought that these gifts are making it possible for the boys and girls who are living in neglected parts of America to have the Bible and the Sunday school taken to them also, develops a missionary vision and interest which may bear rich fruitage years hence. Without doubt there is a real educational value in the special Children's Day appeal and in the response which the children and youth of



the Sunday school are permitted to make in the form of special gifts.

The same opportunity might properly be extended to the congregation also, in churches where the Sunday-school Children's Day exercises take the place of the regular church service. The results would greatly stimulate this important branch of the Church's work without making any appreciable difference in the amount available for local support. One of our Pittsburgh churches adopted a new plan last June for interesting the congregation in the Children's Day appeal, which brought remarkable results. The superintendent writes about it as follows "It occurred to the writer at the beginning of last year that the present system of the duplex envelopes (which I think is excellent) did not admit of any extra contributions for benevolences, so we set aside four special Sundays in the year, when all the open plate offerings should be given to benevolences. These four Sundays were Easter, Children's Day, Thanksgiving Sunday and Christmas Sunday. These four days make it possible to promote extra giving, and I am sure that our benevolences will benefit this year to the extent of fifteen hundred dollars to two thousand dollars, as an extra amount. I am simply passing this information on to you as a program which has been successful and which your Board or any other might use to promote the support of all our various agencies.

"It has been my privilege to act as treasurer of benevolences of our church for some years. We all know any article of merit will stand advertising and promotion—surely the Sunday school comes within this class. The average church member does not make a pledge to benevolences in keeping with his income. If the plan of the Church places before him an opportunity during the year to make an extra or special contribution, a great many extra dollars can be collected. Some of our trustees, a few who think only of 'paying your own bills,' are not in sympathy with having these special days, but as the offering is always a free-will gift, and does not take the place of any pledges, no genuine argument can be given to oppose it."

Surely there is abundant reason why every church should pour out its gifts without stint on Children's Day this year in behalf of the Christian education of the children of our own land. The future of the Church demands that this work be done, and without delay. Back of every constructive effort to build Christ's Kingdom stands the little child. Our greatest peril is in neglecting him. Our greatest hope for the future is in providing properly and persistently for his Christian nurture.

### FIRST THE HOME

J. M. SOMERNDIKE

ONE of the most encouraging features of the enlarged program of religious education, which all the Protestant denominations are promoting, is the new emphasis which is being placed upon family religion and the Christian instruction and training of the children in the home.

Religious leaders are recognizing the fact that in the brief Sunday-school session of one hour a week, it is impossible to accomplish all that is necessary for the formation of Christian character among our children and youth. No matter how perfect our Sunday-school organization, or how thoroughly trained our teachers may be, the Sunday school is not sufficient in itself to perform the whole task. It is by no means a reflection upon the quality of the work that the Sunday school has done, or is doing at the present time, to recognize the limitations of its influence upon the impres-

sionable heart and mind of the growing child, due to the comparatively brief time in which its work must be done.

The increasing popularity of the Daily Vacation Bible School is an indication of the growing conviction upon the part of religious leaders, that more hours of direct religious instruction are desirable and necessary if our children are to be properly trained for Christian life and service. Following this, we note the nation-wide interest in the establishment of week-day church schools.

But even these developments in the field of religious education cannot fully meet the requirements without the co-operation and active participation of the agency which has the most powerful influence in shaping the character and ideals of childhood, namely, the home.

We have made the mistake of assuming a passive attitude toward the neglect of family religion and parental instruction. Even Sunday-school workers, on convention platforms, have been known to urge the adoption of the so-called modern methods of Sunday-school activity and the introduction of graded systems of instruction, all of which are important, and necessary to efficient work, upon the ground that the home has failed in its duty to provide Christian nurture and that the Sunday school must assume this task. Surely we are not justified in taking such a position.

### HOME TRAINING ESSENTIAL

LET it be burned into the mind of the entire church that neither the Sunday school nor the church, even with the use of the most efficient methods, can take the place of the home in the inculcation of Christian ideals and motives. The most powerful influence in the life of the child is the character of the home environment and parental example. If the home has failed to measure up to its responsibility and opportunity, we should direct our efforts toward the adoption of such plans as will bring Christian parents to a realization of the danger that such a situation involves, helping them by every available means to live up to the apostolic injunction to "bring up" their children "in the nurture and admonition of the Lord." The greatest and most pressing need of the day is the revival of home teaching and training of children in the Christian faith.

The program of Christian education which is being promoted by the different denominations places large emphasis upon family religion. Much careful thought and study have been given to this subject. Bulletins have been published for the use of pastors, church workers, and especially for parents, in which the whole question is discussed and practical plans suggested for the teaching and training of the children within the family circle.

### THE CRADLE ROLL

THE Sunday school, however, is in a position where it can effectively promote these efforts, for it is important that the work of the Sunday school shall be closely related to the instruction which the children receive in the home. Then the home will recognize the importance of the work which the Sunday school is endeavoring to do for its children, and will become an active partner in the common task. Unusual opportunities are afforded through the Cradle Roll to introduce the Sunday school into many homes in a helpful manner. We cannot look for substantial results, however, if the Cradle Roll involves nothing more than the placing of the baby's name upon a beautifully engraved scroll and the mailing of a certificate and birthday cards, as is done in many schools. The enrolment of the new baby should be the open door through which parents may be reached by the church opening the way to helpful counsel by the pastor,



the Cradle Roll superintendent, and visitors, with reference to the Christian nurture of children. Literature should be placed in their hands containing suggested material for use in family worship and parental teaching. They should be urged to join a parents' class for the study under a competent leader of special courses. And they should have every encouragement to lead the little ones to look forward to entrance into the beginners' department upon arriving at the age of four.

#### MAKING BEST USE OF HOME DEPARTMENT

THROUGH the medium of the home department, also, the Sunday school may enlist the active co-operation of the home. Every Sunday school should maintain a home department in which every adult member of the church who cannot attend the regular sessions of the school should be enrolled. Here again the helpful influence of this feature of the Sunday school's work will be lost if the work is conducted in a perfunctory manner. The distribution of the Home Department Quarterly and the gathering of the quarterly offering are not sufficient, unless accompanied by competent leadership on the part of visitors who can teach and discuss helpfully the lessons that are being studied. The Sunday school's influence ought to be very vital in the families of home department members. They should be recognized as members of the Sunday school and a place should be provided for them in the programs of all special occasions. The interests of the Sunday school would thus become the special interest of the parents and with such co-operation the adolescent boy and girl would be more easily retained in the school, and regularity of attendance more readily secured. Indeed it has frequently been the experience of schools, in which the home department has been conducted aggressively, that parents who were really able to attend the regular sessions have been won to an active interest in the school and enrolled in adult Bible classes. If we regard the home department as a series of extension classes under the leadership of a corps of teacher visitors, its effect upon the whole work of the Sunday school will be immeasurable.

The Sunday school may also touch the life of many homes in helpful ministries to the sick, the aged and shut-ins, with frequent visitation and information concerning the activities of the school and the church, besides finding ways in which they may participate in these activities.

These are some of the ways in which the Sunday school may find its way into the homes of the community and extend its influence over wider areas. If we use them as avenues through which the church may find an approach for the accomplishment of the larger task of Christianizing home life, and helping parents to perform their divinely ordained function in the Christian nurture of the children, in co-operation with the church, we shall reap results far out of proportion to the time and effort invested.

#### MISSIONS IN THE COUNTRY CHURCHES

A STATEMENT issued by Roger Babson, wizard of statistics, brings the information that a study of two hundred of the greatest business concerns of America reveals the fact that thirty per cent of them were made successful by sons of ministers. A large majority of the thirty per cent were sons of poor country preachers. If a similar study of great missionaries and supporters of mission work were made it would likely reveal the fact that more than fifty per cent of them came from the farm and the little country church.

See the lad lying amongst the braeberries upon the bank of

a stream that flowed close by his father's Highland cottage, nestled beneath the shadow of the Grampians. It was there in the open country that Alexander Duff, farmer's son, dreamed his dream and saw his golden chariot drawn by horses of fire and heard the voice that bade him "Come up hither; I have work for thee to do."

Turn your eyes to a farm in Canada. See a group of boys splitting large rocks for the foundation of a barn. Note the sturdy little fellow who, after the others are ready to quit, insists that "the big one" yet left be split before they go in, and with enthusiasm leads off into the woods to bring in more logs and brush to burn around the great stone for the rock-splitting process. Here in the open country George Leslie Mackay formed the purpose which led him to Formosa, to break the seemingly unbreakable rock of the island's heathenism.

Look down the line and see a little Pennsylvania girl, dressed most properly in her Sunday clothes, walking down the road from her father's big white house to the little rural church for a Sunday afternoon missionary meeting, which was to be addressed by a returned missionary. Look again thirty years later to South India and see the Kaiser-a-Hind medal awarded by the British Government to Dr. Anna S. Kugler for distinguished service.

A barefoot country boy has learned his lesson of stewardship so well that he takes a penny out of his dime and gives it to missions and then puts another penny in the basket, for his offering. A few years pass and a business man of New York says to his pastor, "Count on me for \$250 more this year for the Lord's work. I've had a \$2,500 increase in salary and I'll add a thank-offering above that for some special work."

Many chapters of the history of missionary achievement have their beginning on the farm or in the rural church.—*Missionary Review of the World.*

#### UNMEASURED VALUES

THE direct results of Sunday school missions may readily be tabulated. Since the aim of this work is to place the opportunity for Christian instruction within the reach of the children and youth of America, by establishing and maintaining Sunday schools in localities where they are lacking, it is a matter of simple arithmetic to arrive at the figures showing the number of Sunday schools organized, the number of persons enrolled in them, the number of pastorless families visited, the Sunday school conferences and institutes conducted, and such other totals as would be necessary to show the volume of work accomplished by the field force of one hundred and twenty-five Sunday school missionaries.

The direct output or product of Sunday school missions is found in the Sunday schools organized and revived; the persons who have been enlisted in Christian service as Sunday school officers and teachers; the improvements effected in the ideals and methods of the Sunday schools in a given district; the boys and girls gathered for Christian instruction; the character that is being shaped by the faithful work of self-denying Sunday school teachers; and the transformations wrought in the life of those who have found Christ and who have been made whole by his gracious touch. But in performing these labors there are bypaths that must be traversed; and the Sunday school missionary finds himself touching and influencing the life of the people on his field in many other helpful ways. Indeed, it is frequently the case that the forms of service from which he derives the greatest encouragement and inspiration may be those which



would be regarded as secondary to the ultimate goal he has in view. Again, we should remember that the full value of the mission Sunday school cannot be determined merely by what it is doing for the neighborhood in which it is situated, but that its influence reaches as far as its members may be scattered as they pursue their life work. The teaching in a



*Some of those who now enjoy Sunday school privileges through the service of the Sunday school Missionaries*

rural Sunday school on the prairie frequently has been known to bear fruit in missionary service in distant lands.

The direct product shown by statistical reports is not the only measure of efficiency in missionary work such as this. The value of the by-product is worthy of equal consideration. In commercial enterprises, the by-product is frequently of greater value than the principal article manufactured. Certain commodities are made not so much for the profit which they will bring to the manufacturer, as for the sake of the secondary product which is of greater worth and which cannot be obtained without the process required in order to produce the output that appears to occupy the place of chief importance.

The immediate product of Sunday school missions is seen in the hundreds of little Sunday schools that are springing up, many of them in obscure rural neighborhoods back from the main lines of travel in which a multitude of boys and girls are being taught the principles of morality and religion, and directed toward the surrender of their lives to their Saviour and Lord, consecrating themselves to his service. Thus the Sunday school missionary may proudly point to a dozen, or, sometimes, to as many as fifty mission Sunday schools within the boundaries of his field, which can be depended upon to meet regularly for the study of the Word and in which faithful work is being done. This, he will tell you, is the result of his missionary labors, because it is his business not only to organize schools but to keep them alive and in good working condition as far as it may be within his power. But for what purpose are these Sunday schools established? Do they not exist primarily for the molding of Christian character, and is not Christian character the foundation of all that is good and virtuous and uplifting in any community? The by-products of character-building are innumerable. The wise and careful investor would not consider the possession of property in a neighborhood that was notoriously vicious, a safe asset; neither would such a place be likely to be selected as a desirable community in which to live and rear one's family. But the existence of a Sunday school or a church in a community always stands as an assurance of its stability, even though some forms of evil may be known to flourish there. The

presence of the Sunday school in hundreds of neighborhoods of doubtful reputation has been the means of effecting changes in conditions of life and environment, that could not be traced to any other source than the influence of the Christian character of those who had been brought into contact with higher motives and impulses through the Sunday school's work. "Hell-in-the-Woods," a little village along one of the mountain streams in Tennessee, became Helenwood after the Sunday school missionary had established and nurtured a little Sunday school there. It was composed at first of rough mountain boys and girls, and when the missionary began his work those who were opposed to the Sunday school would shoot out the lights. It was only by tactful, persevering work that a school was started. But they responded to the quickening touch of Christian teaching, many of them finding salvation with newness of life and purpose in Jesus Christ. Thus, from the little Sunday school an influence is radiated so far-reaching in its effect as to be immeasurable. Such is the value of the Sunday school by-product.

Such work cannot always be computed in figures. We cannot measure the extent of an influence for good which may be started through the planting of a little Sunday school in some sin-darkened neighborhood, nor can we record the direct results of a chance meeting, a wayside visit, or an encouraging word. This is a service in which personal work looms up in large proportions; and the Sunday school missionary soon learns the importance of seizing every chance meeting or conversation as an opportunity of witnessing for Christ. The Sunday school missionary, driving along the road on a visit to a new neighborhood, stops at a wayside home for a friendly greeting, and to talk about the Sunday school. The husband is at work on the farm, but, as it is about the noon hour, the missionary, who is always a welcome visitor, is invited to join the family in the midday meal. Years have passed since their home has been visited by a Christian minister. After he asks the blessing upon the humble repast, the mother exclaims, "My husband used to do that, but he gave it up long ago." Then the missionary hears the story of their hardship and struggle, how the discouragements and the absence of any Christian influence in the neighborhood have caused them to become indifferent to



*A country Sunday school in which fathers, mothers and children unite in the study of the Bible*

the inner voice which at first reminded them of their religious duties, but which had grown dumb because of their heedlessness and neglect. The old trunk is opened and the relics of former days exhibited to the missionary's view. Among them are some devotional books, and, still more surprising, a local preacher's license which had been granted to



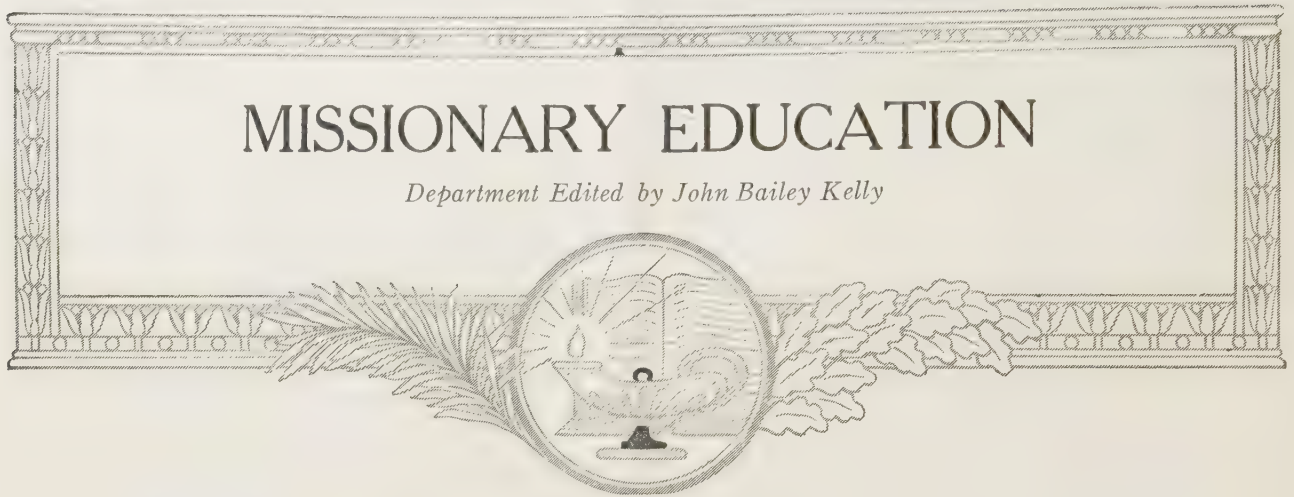
the husband years before. Then the rest of the story is told; how easily they had fallen into the godless ways of their neighbors, sacrificing all to the lust for possessions. The missionary yields to the entreaty to remain with them for the night, feeling that in the face of such a providential opportunity he cannot resume his journey without rebuilding the family altar in that home and bringing them back to God. After the chores have been done, the husband and wife are seated about the fire with the missionary, and as they talk over their experiences, confessing their backsliding, they face the great need. The missionary leads them to the throne of grace and there this preacher-farmer again finds his voice in prayer and pledges renewed allegiance to his Lord. He promises the missionary that he will conduct and keep alive the little Sunday school that has been started

in the community, and that he will faithfully hold up the standard of righteousness before that people, his neighbors, for whom he, as a Christian, is responsible.

Thus, a work of grace has been started which may directly influence not only the lives of scores of persons, but which eventually may transform the life of the entire neighborhood. It was just a wayside call, and the Sunday school missionary could have found many reasons for passing on, but, following the example of the Good Shepherd, he could not be satisfied until he had brought these wandering sheep back into the fold. He went to this neighborhood to organize a Sunday school, and that is the product he reports; but who can estimate the value of the by-product of souls reclaimed and a community redeemed? Only the Book of Life can contain a record of the results of such labors.

## MISSIONARY EDUCATION

*Department Edited by John Bailey Kelly*



## MISSION STUDY IN A COUNTRY CHURCH

REV. TRYON DUGUID had recently come to the church at Vernon Centre. He had been on the field long enough to become somewhat acquainted with his people and to know something of their needs. He himself was a child of the farm and knew by his own experience something of the problems of rural church work. As he looked over his field and tried to study its needs, he became conscious first of all, of a sort of self-centered point of view among his people. They knew of course that there was a world outside of Vernon Centre, but it was rather beyond the experience of most of them. The majority of the people of the parish had spent their lives in this community. The rest had come from other communities near by. They produced very largely the things they needed to support themselves. They had their own store and their own mill, so there was little call for them to go into the world which lay beyond the rim of their horizon. There was an occasional story of a family in a neighboring town that had been to Europe, but for the most part, their world consisted of Vernon Centre and vicinity.

Now Mr. Duguid felt that Vernon Centre was an admirable place. He wanted his people to be happy and contented in it. At the same time he realized that they needed a larger vision and some knowledge of the world outside their own dooryard. Few of them could afford to travel. It was not advisable that they should. But would it not be possible to bring the world to Vernon Centre?

When Mr. Duguid began to think about the world, there passed before his mind not merely the castles and capitols of Europe and of Asia, not merely the matchless scenery

of Switzerland and the incomparable blue of the Mediterranean but also the yellow crowds that thronged the narrow streets of the "City of Heaven," and the brown crowds that jostled one another on the banks of the sacred Ganges; and the black crowds that come groping out of Africa with their hands stretched out toward the light. He thought of the thousand of immigrants crowding the congested tenement districts of our eastern cities; of the swarm of Mexicans spreading like a swelling tide over southwestern states; of the Orientals, debarred from citizenship, who make their homes on the Pacific coast; and of those often forgotten children of America, the Indian and Eskimo in far away Alaska. All of these with their varied needs passed through his mind and left their burden on his heart, much as Jesus brooded over the crowds in Palestine in the days of his flesh when "He had compassion on the multitude."

But what did the people of Vernon Centre know about these other peoples and their needs? How poignantly had the rangs of their spiritual hunger penetrated the consciousness of his complacent people? It was not that his people did not sympathize with the less fortunate. They always responded promptly to any call of need. If they had not been doing their part towards satisfying the world's spiritual hunger it was because they were not conscious of it. Evidently one of his first tasks as their spiritual leader was to acquaint them with the facts and help them to see and feel the needs of other folks. The more he thought about it the more the idea took possession of him and the more convinced he became that nothing else would so stimulate the life of his own people and warm their hearts as this larger



view of the world beyond. In trying to meet the needs of those less spiritually favored than themselves they would be exemplifying the spirit of the Christ himself. Surely this must bring an added blessing to their souls.

But how to go about the task? What sort of program could he devise for himself and for his people that would bring them this larger vision and enlist them in this larger work? Obviously the plans which had been used successfully in the larger city churches would not necessarily prove the solution of the problem in this country field. Speakers from the mission boards were out of the question. There might be a chance of finding a returned missionary at home on furlough and staying temporarily in that part of the country who might be induced to tell his story especially if some other churches would combine in affording him similar opportunities thus making the task seem more worth while and helping to reduce the expense. Mr. Duguid made a mental note of this and filed it in his brain for future reference.

The Church School of Missions he knew was one of the recent developments devised for this especial purpose. Would it work in a country parish like his? Mr. Duguid thought it would. It might be necessary to vary the plan to suit the local conditions. There was certainly a chance of doing something in this direction.\*

Then there was the Sunday school. Surely there is no better place to teach missions than in the church school. Why not begin there? Mr. Duguid leaned over and wrote a memorandum on the pad calendar upon his desk, to take this matter up with the Sunday school teachers at their next meeting. He made a mental note also that he would write a letter at once to the missionary headquarters of his denomination to ask them what suggestions they had to offer.

The more Mr. Duguid thought about this matter the more interested he became and the more possibilities he saw. Certainly there should be missionary sermons. That was something he could do at once. He took down the last volume of the annual reports of the missionary boards and opened it at random. Here was the very material that he needed; not only facts and figures, but living stories of human interest. Why had he not thought of it before? And how could he better prepare the way for the great progressive plans that he was dreaming of?

Suddenly he remembered that a summer conference was held, with the young people especially in view, in the very State in which he lived. It would not be so frightfully expensive to send two or possibly three of the more promising young people of the church to such a conference. What an inspiration it would be to them and how much help they would be to him when they returned! Deacon Jones had always been interested in the young people. He said they were the hope of the church and that they must be trained to take the place of the older ones who are now bearing the burden and heat of the day. No doubt Deacon Jones would be the first to contribute to a little fund for meeting a part of the expense of this delegation and no doubt he would take over the responsibility for securing whatever more was necessary.

Rev. Tryon Duguid got up and walked the floor. While he had been musing the fire had burned; he was now all aglow with enthusiasm. The vision had taken possession of his soul and that means that the same vision would soon take possession of the souls of many others through the contagion of a glowing personality. Something was going to happen in Vernon Centre.



#### COMMUNITY DINNERS

A VERY favorite form of entertainment in our neighborhood is the community, or basket dinner. The dear ladies outvie each other in culinary triumphs. It is verily a feast of fat things.

It doesn't take much provocation to call one forth, either. Cleaning up the school grounds or church lawn, Quarterly Meetings, Teachers' Associations—yes—elections—are sure provokers.

A very enjoyable occasion of this nature was the one pictured above. It was wheat-threshing time and farmer folks were mighty busy, but when the man of God came to break unto them the Bread of Life the men stopped long enough to hear the sermon and to partake of the bountiful cheer provided by the good housewives.

The camera lady was unkind enough to snap them without warning—else they would not have turned their backs to you.

That they are most hospitable and generous hearted was demonstrated by a little incident. A funeral party had passed by earlier in the day, going from one county-seat to another, a distance of thirty or forty miles.

They passed back while the luncheon was being eaten. A good farmer went out, *flagged* them and brought the entire party, three automobiles full, over to the table where hospitable hands soon supplied them with a most delectable repast. They had started early, many of them without breakfast, so the kind act was duly appreciated. Said one woman, "You've saved our lives" and from the looks of the others she voiced their sentiments.

Speaking of the custom after dinner one man remarked that he believed that the basket dinners we had had been the most successful of our co-operation undertakings. He is vice-president of a big tobacco co-operative and ought to know.

SALLIE GRAHAM STICE,

Cerulean, Ky.



*How many extra miles of road have been built by "dinner provided by the ladies?"*

\* See "The Church School of Missions in a Rural Church." Department of Missionary Education.



## A SMALL-TOWN LIBRARY

Armstrong Perry

A MAGAZINE editor wired a writer at Washington for an earthquake "story," believing he was at home where he would have access to the Government's libraries and scientists.

The wire reached the writer at Canton, Pennsylvania, a town of 3,000 population, where he had no place to go for the information needed in the rush story other than the village library.

The seeker told the librarian what he wanted. In half-an-hour she had spread upon the table before him so much material that it took him three days to examine it all.

Before the research was completed the writer received a letter in reply to the telegram accepting the assignment. The fact that the message had been sent from a small town had not been overlooked by the editor. "What do the Cantonians know about earthquakes?" he asked.

The story was finished. Everything in it had been dug out of the files of the small-town library. It was accepted promptly and given a place in the issue of the magazine then being made up.

At about the time the story appeared a leading review printed an earthquake article, covering in its careful way the information brought out by several periodicals of national circulation. The writer checked his own story against this and found that he had covered every essential fact contained in the other magazine. Also, his story told of the freakish and highly interesting Chinese earthquake of 1920, described in detail by a geographical publication two years before but not mentioned in the more recent review.

A month later, while reading a copy of the same periodical, this writer saw some familiar pictures. They were photographs showing scenes of the Chinese earthquake. The review had just discovered the story and had given it two pages. After ten weeks it had caught up with the small-town library!

A few weeks afterward the writer of the article first appearing received a letter from a well-known book publisher, who had seen the earthquake story that was developed in the small-town library and wanted the author to write a book.

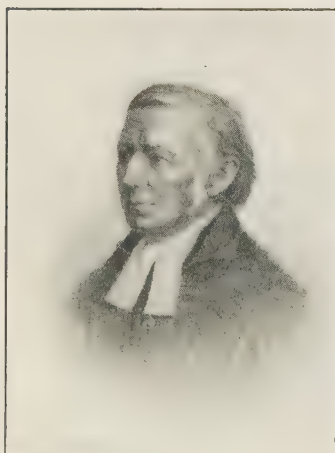
This incident shows that our village institutions are what we make them. Many "new ideas" emanating from New York and other metropoli had their birth in small towns long before. Most of the others are from the brains of men who were born in small towns and received their early training there.

The librarian at Canton was not overmuch impressed by the wonder expressed along with the writer's words of appreciation. What she had done for him was all in the day's work, the same kind of service she was rendering to others every day. One day a man needed data from State reports that he had sought in vain among the volumes of more pretentious libraries. Before leaving the village for the State capital he thought he would see if by any slim chance the desired books could be found in the little local repository. He went no further. Again, a representative of a big city concern dropped in to test the small-town library by asking for "impossible" things. He found every item on his list right there. The last heard of him was his inquiry of a fellow traveler in a railway train many miles away: "Say, did you ever hear of a little town called 'Canton'?"

It usually is the out-of-town man who most fully appreciates the services of an up-to-date institution in a small community. Home folks do not have the same opportunities for comparison. As the Canton librarian said, it is worth all the effort required to file and index a magazine or a pamphlet if it meets the need of a serious-minded visitor once or twice in a lifetime; and one opportunity for such help makes up for days of the disheartening work of waiting on patrons who come in only to find light fiction to help them "kill time."

## PASTOR FLIEDNER OF KAISERWERTH

William L. Bailey



WHAT Oberlin did for an isolated parish in the hill country, Fliedner was doing at about the same time for a suburban village of a rising industrial region. Kaiserwerth, near Düsseldorf, is known throughout the Protestant world as the original home of the deaconess system of Church social service. Fliedner labored there, in this place of today less than 3,000 people, for twenty-seven years, only resigning when the opportunity came for the founding elsewhere of the hundred other centres of service which he set up before his death.

Whenever a country pastor has reason to be thankful for the support of his *Ladies' Aid* let him remember that it was this source of Christian service that Fliedner was a pioneer in mobilizing. God-fearing and Christ-serving women have ever been a glory to the Christian Church, and in the re-humanizing of a scholastic Protestantism, they are coming more and more to play a leading part. Fliedner found a unique and definite field of service for them.

The Church has pioneered most forms of modern philanthropy. It has never quite forgotten that "he who loveth God, loveth his brother also." Fliedner was probably the first to receive the degree of "D. Th." in *Practical Theology*. His was a day of tremendous theological controversy in the German Church. But he gave his whole attention to well-directed efforts for the good of the poor and suffering. He saw in what we call "charitable work" a great opportunity to follow the Master in the "cure of souls." His work ultimately extended over the whole range of social service.

One sees all too little (if any) reference in our Surveys of



Churches today of services to the dependent, delinquent, and defective classes, either in Institutions or out of them. It is a sadly neglected phase of the work of the Rural Church. The County Jail, and Poor House, and often a State Institution, penal or benevolent, are never far away. The Church today has little else than a formal recognition of its relations and duties to the inmates. It is all too frequently engaged in a persistent "calling of the righteous to repentance."

Flidner's little church was in the village of Kaiserwerth, some six miles from Düsseldorf. He was the son of a village pastor. Here he faced a situation which more and more country pastors are experiencing today in all parts of the country. His parish was poor. It was being depopulated by the nearby city, soon to be one of the industrial centres of the greatest industrial valley in Europe. But in this Flidner saw an opportunity, rather than as so often happens a case for lament. There are things that a village parish near a growing industrial city *can* do. It can help to salvage some of the human wreckage of the city, among whom are some of its own youth.

This was long before the day of county and State institutions of the many kinds that are now located in the open in the vicinity of cities. Their presence should be a challenge to any church.

Flidner had no funds, not even for the work of his little church, even in the narrower sense of church work. It was before the days of central Boards and Mission funds. He had to go after the money where it could be had. On his travels through Germany, Holland, and even in England, he became acquainted with Elizabeth Fry, Quaker pioneer of Prison Reform in England. Her work and his success in raising funds suggested to him the work that he returned to his suburban parish to execute. It took twenty-seven years.

He applied for permission to be imprisoned for a short time. This was refused, but he was allowed to hold services every two weeks in Düsseldorf prison and to visit the inmates individually in a professional and confidential way. The local German prisons were then in about the state that our County Jails and Town "lock-ups" are today. Flidner had no competition in this service he sought to render. Not even the city pastors of Düsseldorf felt that he was infringing on their fields of service. Very occasionally one today sees a pastor who, for some strange reason, takes it upon himself to perform such services. It was not a year before Flidner had seen enough in a single local jail to lead him to persuade a few others to found the first Society for Prison Reform in Germany.

But he realized that public movements and reforms take time. *He* and his little parish could at least take one next step. "In the midst" of his *own* parsonage garden he had the courage in 1833, six years later, to open a small Refuge for discharged women convicts. It was not long before he had occasion to begin in a small way a Day Nursery School for workers. An Orphanage for Girls was begun a little later, and then an Asylum for female insane. A hospital for the sick poor was opened about the same time. The deaconess system began with the training of women for teaching in the orphan school and developed as this group of institutions for humanitarian service was added one by one. Kaiserwerth parish became nationally known as a laboratory of social service.

The work came to the attention of King Frederick IV and his Queen and they not only gave Flidner their support but set up in Berlin a Deaconess Hospital.

**F**LIEDNER resigned his local charge in 1849 to devote the rest of his life to founding other centres in Germany, and abroad. During the next fifteen years he established more than one hundred stations. The idea was soon adopted by other church bodies abroad, in the form of Sisterhoods as well as in the trained social workers and nurses of other church bodies.

There are plenty of parishes in the neighborhood of industrial centres and in the vicinity of great cities where something very similar in spirit to this work of Pastor Flidner may be done. There is no occasion in these days for doing just what he did. He was a pioneer and his reward has been that social service institutions of the sort he planned, either under church or public auspices, are general. And very many of them are within the bounds of rural parishes.

The pertinent question is, What should be the relation of the Country Pastor and his parish to such? The country church which does not freely realize its special opportunity for Christian service in Home Missions to the depressed, dependent, defective, and delinquent classes, which the modern industrial centres produce, has not seen the vision of Pastor Flidner.

Flidner's career as a Man in Earnest began when the velvet factory in his paltry village failed and his two hundred Protestants in the Catholic village could not support a pastor. He was offered another charge but would not leave "his flock." He was never a "hireling" but ever a friend of all helpless ones. The blue flag of the Deaconess Movement and all Kaiserwerth institutions have as their symbol to this day, a weary dove with heavy wings, flying into the arms of the Saviour.

He wanted above all to have the Christian factor enter into social service. He had seen hospitals and other institutions with fine physical equipment but little Christian spirit. He wanted Christian women for nurses and the institution run in the name of Christ. The trained Deaconesses which were his ideal workers would also be Friendly Visitors, District and Visiting Nurses, and assistants in pastoral work among the sick, the poor, children, and all unfortunates. He aimed to restore the Apostolic office of Deaconess.

Florence Nightingale took training at Kaiserwerth. The visitors' book at Kaiserwerth has long been almost a Who's Who of Europe.

**F**LIEDNER saw in the city at his door his Larger Parish. In our way of thinking on the relations of Town and Country it is generally the farmer that we look to see reach out and redeem the latter. Kaiserwerth was in that most difficult of all locations—the *No Man's Land*—on the fringe of a large and growing industrial town. But in this country village "just beyond" he saw an ideal place for the redemption of human wreckage.

An unused summer-house in his own backyard; his own wife as worker; a vacant house in the village; a few faithful women of the place; notice in town that here was Refuge, and like to a Settlement in the heart of a great city they came, at first one, then another, till shortly it seemed as though "the whole city was standing at the door." There is great need for rural centres of social service.

*What is the location of your charge?*

This looks like an innocent question on a Survey Blank, but it is a challenge to an answer "in His Name" if one has known of the life-story of Flidner of Kaiserwerth.



## A VISION OF NO MAN'S LAND

AS a phrase aptly characterizing a religiously neglected part of Rural America, No Man's Land became current in Inter-Church days. Those were days of discovery. But not all of the leads were followed up. Defined parish responsibility has, however, become an accepted principle of rural church work, and "unoccupied territory" is recognized as a common and co-operative opportunity. Great advances have been made toward effective occupation of many and often large neglected areas lying between established parishes and in hitherto untouched territory.

So also the more adequate churching of the people within the parishes through the cultivation of the "constituency" has become a commonplace of the new Church work.

There was, however, another glimpse of a great Home Mission task in those first days of the new knowledge of the Church in America. Unfortunately it was but a glimpse. The neglected area about the towns and cities received little more than "honorable mention." It was rightly esteemed to belong to a sort of Land of Liaison, somehow, sometime, to be examined as to what it was, and how it came to be so, and what might be done about it. Unfortunately it still remains so. Of course, with a certain legitimacy, for it does not fall easily under the accepted captions of City or Country. Within these recognized and fairly well-understood fields there was enough to be done, both theoretical and practical.

Subsequent Studies of the Committee on Social and Religious Surveys brought it again to attention. The "Salem County Survey" showed that the most neglected area there was that No Man's Land about the largest town. The Study of "The Church in Industrial Zones," reporting on Counties in Maryland and Pennsylvania was of the same suggestion. The study of Wichita, Kansas, and its county was likewise indicative.

The problem is recognized but still awaits attention.

Much detailed attention is being given to Town and Country relations, but this does not concern itself with the relations of the lesser Cities to their tributary territory. The open country population immediately and directly related to Cities is, of course, relatively smaller than in the case of a Country Town or a Village. But in absolute numbers it is considerable. And the total for all such Cities makes a very large phase of the Rural Problem and of the Country Church.

It is probably true that as soon as a place attains 2,500 population its tributary open country territory contains less people than itself. And these country people might be said

to be "suburban," being tributary to an "urban" centre. They lose a certain sense of independence and distinctiveness, which is reflected in the community consciousness and spirit of the strictly rural community or neighborhood. Open country institutions and agencies are inadequate enough in service and attractiveness even by comparison with those which a village or country town offers, but they are at a decided disadvantage with those which a city or an urban community affords. Suburbanization results.

It is relatively useless to generalize as to the conditions, life, and spirit of these portions of Rural America. We know next to nothing, in detail, about them. They represent the most neglected aspect of the Rural Problem.

It may be an indication as to the scope of this condition to cite certain data.

Most of the 15,000 "urban" centres have such a tributary farming population. The exceptions will be the hundreds of "urban" places that are included in the network of communities in suburban zones around the large cities, and have other "urban" places contiguous. Centres, too, differ very widely as to the numbers of their tributary open country population, according to the type of the community, and the nature of its life. It would probably be safe to say that the great majority of centres over 2,500 in population have 1,000 open country people tributary. This would mean that some 15,000,000, or about half of all our farming population, was in this "suburban" relationship.

There are, however, 142 counties, averaging in all over 500 sq. miles and containing some 885,000 people, which have no incorporated place within them. As there are

relatively few places of above 300 that are not incorporated, this indicates strictly open-country life—at least ten miles from even a village.

There are 1,500 counties, or 50 per cent of all, and containing some 15,000,000 people, which have no "urban" place within their borders. This represents strictly "rural" life.

At the opposite extreme, the last Census reports a quarter of a million farm population actually within the municipal limits of places above 2,500. And there are also reported more than one and a half millions of "rural" population in the districts within ten miles of the limits of the cities above 100,000. A good deal of this is in unincorporated territory and represents largely farming people. The proportion of the rural to the urban element in the suburban districts as defined by the Census differs widely with various cities, but it steadily increases as the smaller cities are reached, and is more and more largely of this unincorporated type. It is

### The Passing of No Man's Land

"Sir Thomas More had a solution for the Rural Problem. In his Utopia there was no permanent distinction between country and city people. At stated intervals the urban families moved out into the country homes, while those who had been engaged in agriculture migrated to the towns. It was a game of stage coach on a national scale. At harvest time the city folks flocked into the rural areas, and in a sort of agricultural picnic lent a hand in gathering the crops. Thus a homogeneous population enjoyed equalized opportunities. One wonders *how* all this was brought about, but recognizes the essential value in the idea.

"At bottom the rural problem of today in the United States is that of making available for country people the satisfactions of life which in many ways have been more fully developed for city populations."

DR. GEO. E. VINCENT,  
*Second National Country  
Life Conference, 1919*



definitely indicated that there is a very large farming population which is in the narrowest and strictest sense "suburban" and doubtless to be characterized as No Man's Land.

The Rural field of social and religious interest, however, rightly includes all places, incorporated and unincorporated, under 2,500, for conditions are not so very different in the villages and country towns than in the open country. The two aspects of any given community are so associated that they should only be distinguished in the special cases where distinctively open country life obtains and in the cases of small places which have a life largely independent of the surrounding countryside. Even if the places of rural numbers of population in the suburban zone which are of such suburban type that they pertain to the urban rather than the rural sphere be taken out, the properly rural population which is suburbanized and to that extent in No Man's Land, cannot be less than 1,000,000.

This alone is, therefore, much more important as a Rural Problem than the 885,000 in the wide open-country.

But there must be added to this the rural population within ten or less miles of the cities of 30,000 to 100,000 population. Detailed Studies seem to show that the population directly tributary to these might be averaged at 10 per cent of their respective populations. If that is approximately correct then there are some 4,500,000 in the territory where the influence of the centre is paramount for trade and other social concerns.

In a broader sense there are 326 counties where a single city contains more than half the population of the county. These are usually cities of 10,000 or more people, and they practically "suburbanize" their surrounding county. This means that over one-tenth of the national territory suburbanizing influences affect rural life.

No Man's Land would appear to be a rural problem of some scope, the more significant because it will compel a fundamental revision of our traditional ways of thinking as to solutions. For in such districts there is transportation of all kinds; there is a relatively dense population; there are vast nearby markets; there are most of the general conditions that we have thought made for rural progress. But the suburban location, while it has brought many things to the fullest extent, has just as little, on the other hand, brought other essentials. From some points of view the situation is ideal: from others it is furthest from it. And it must be admitted that the general results, from what indications of conditions we possess, constitute the most serious, while at the same time the most remediable, phase of the Rural Problem, and of the Rural Church.

WILLIAM L. BAILEY

## THE EBB TIDE OF FARM POPULATION

IN its issue of March 28, *Wallaces' Farmer* analyzes farm population in Iowa from 1885 to 1920. Three-fourths of Iowa's counties had from twenty to thirty per cent more people living on the farm in 1885 than they had in 1920. Of those counties which show an increase, a majority are in the northwest portion of the state. For the state as a whole, farm population in this period has decreased from 1,160,000 to 980,000. Town and city population jumped from 600,000 to 1,420,000 in the same period. However, these 980,000 farmers produce more than did the larger number in 1885. This is due to improved machinery and methods. With city products high priced and farm products ruinously cheap, rural interests will be served, in the opinion of this journal, if two hundred and fifty thousand more people leave Iowa

farms in the immediate future, though it is admitted that the exodus has profoundly affected local social institutions. From the standpoint of a longer future, a continuation of the exodus may mean grave national danger. The ex-farmers living in the cities will lose sympathy with the people living on the land. A ratio of three city people to every person on the farm would mean soaring food prices. Discontent in the cities would be great.

In this connection, it is important to note the progress of Henry Ford's plans to take the departments of his industry to the rural communities of Michigan, related in the second installment of his interview with Paul V. Kellogg, published in the *April Survey*. It appears that Mr. Ford is engaged in a very significant experiment which he hopes will enable the farmers in these Michigan communities to work regularly in factories and still maintain the farms at a point of efficiency. Mr. Ford sees the farmer a slave to a few animals. He proposes the centralization of these animals in large units, bringing about a division of labor which will give the farmer more free time. He proposes that these communities plant, cultivate and harvest by having large groups of factory workers use modern machinery and thus reduce farm work to about one month a year. That is his ideal. Thus far, however, he has made little progress toward it. Some farmers find \$6 a day wages a better return than that of the farm, have rented their farms and chosen to do only factory work. The truck farmers only have found the Ford plan useful. There is as yet no large centralized barn for the farm animals of a community. But a few Michigan rural communities have for the past three years received about half of Mr. Ford's time, and during the next few years Mr. Ford may report more progress in his attempt to take manufacture to the rural community without destroying agriculture.

## FARMERS AS TENANTS OF THE STATE

TAXES on farm lands are rapidly approximating the annual value of farm lands. Unless there is a check in the movement, farm land in most states will be virtually confiscated by the state and farmers will practically be tenants of the state. These significant statements were made by Dr. Richard T. Ely, Professor of Economics at Wisconsin and Director of the Institute for Research in Land Economics and Public Utilities in an address before the Tri-State Development Congress, called by the Governors of Wisconsin, Michigan and Minnesota, at Duluth, January 24. Dr. Ely called attention to the fact that while taxes are continually tending to increase, farm land values have dropped about twenty per cent from their peak in 1920, according to estimates of the Department of Agriculture. Field agents of the Department, while collecting data for 1920 in the prosperous agricultural region of Chester County, Pennsylvania, found that taxes were absorbing 66 per cent of the net rent of all farms rented for cash. Dr. Ely showed by graphs that in Ohio and Kansas, for instance, the "up-curving" line representing tax increases is gaining so rapidly on the line representing land value increase that it will not take a long period for the two lines to meet. And when they meet, the government, by taking the entire net income of the land, will have taken the value of the land. "If land values are absorbed by the state (i. e., National, state, county and local government) and if the present drift continues unchecked, land owners will become state tenants."

—From *The Country Life Bulletin*.



# THE ETHICS OF THE AGRICULTURAL TARIFF

Benson Y. Landis

WHEN the Emergency Tariff Act went into effect in 1921, the wholesale price of wheat in Chicago was around \$1.70 per bushel. In late 1923, with a tariff of thirty cents a bushel on wheat by the terms of the Fordney Tariff Act, wheat was selling in Chicago around \$1.10 a bushel. Evidently a high tariff had not helped to maintain the price or assist the poverty-stricken farmers of the wheat-raising states. Nevertheless, the leaders of some farmers' organizations proposed as a remedy for this situation—a still higher tariff on wheat. Under pressure from the farmers' organizations making up the Wheat Council of the United States the Federal Tariff Commission made an investigation which is said to reveal that Canada is the chief competitor of the United States in the production of wheat and that in Canada the cost of producing a bushel of wheat is forty-two cents less than in the United States. This information was sent by the Commission to the President and he, on March 7, 1924, by virtue of the power given him by the flexibility clause in the Fordney Tariff Act, issued a proclamation, raising the tariff on wheat from thirty cents to forty-two cents a bushel effective April 7, 1924.

"The first effect" of this executive order for new rates, says *Farm, Stock and Home*, published in Minneapolis, in its issue of March 15th, "was to break the market; fear of imports during the thirty days before the tariff goes on or purchase of the bonded stock at lake ports probably accounted for it."

It is very evident that the leaders of many farmers' organizations and many congressional representatives still have this blind faith that a tariff on wheat will do something which it has not done in the past, or that they merely secure the tariff as a temporary expedient or "talking point" for the deception of farmers, or that they are altogether uninformed in regard to the conditions surrounding the sale of wheat in the world. These conditions are somewhat as follows:—that we have a large exportable surplus, as have Canada, Australia, Argentine and Russia; that our wheat surplus must be sold in competition with the surpluses of other countries; that this export price tends to influence the domestic price, so much so that it has been common knowledge that the price of wheat in Chicago is usually approximately the same as that at Liverpool less transportation. Under these conditions a high tariff on wheat exacts a duty from those millers in the United States who must buy certain quantities of some Canadian wheat, but has during the past few years at least not been able to influence price levels which are determined by other factors.

A business man who has traded in wheat for export sends the following comment in regard to the influence of the protective tariff on high ocean freight rates: "For years I was interested in the wheat and flour business in the Middlewest, nearly all of our business being for export. The price of wheat is made day by day and hour by hour in Liverpool. The visible supply of wheat in Argentine, in India and in Southern Russia helps to determine the price which Liverpool will offer for American wheat and inasmuch as our wheat and wheat products must be exported we have to accept just whatever Liverpool offers and scale down the price to the farmers accordingly. Naturally a cent or two

difference in the freight rate of the steamers makes a corresponding difference in the price which we can pay for wheat at the point of shipment. When I remonstrated with the steamship companies about the high rates which they charged they told me that on account of our United States protective tariff they could not bring a full load of merchandise back and in many cases made the return trip from Europe with the hold practically empty. Therefore we had to pay a sufficient rate to cover their expenses both ways, whereas if they could have brought back a full load the rates which they charged us might have been cut practically in half. For instance if a rate of 12 cents per hundred could be cut in this manner to 8 cents per hundred, it would mean that we could pay the farmer an additional four cents per bushel for this wheat."

The experience of this man was explained by the writer to eight steamship companies which carry grain to Europe. Four of these state that in their experience his contention is substantially correct—that the United States protective tariff does cause light inbound cargoes and consequently high freight rate on outbound goods. The other four, however, have not found that the tariff has had this effect upon their business.

Wheat thus appears as a glaring example of a commodity whose price cannot at present be raised by a high tariff in spite of the fact the duty rates have been constantly increased. We even find that a number of careful students of rural economics and rural affairs, editors of agricultural papers, etc., are protesting against all the agricultural duties. The editor of *Farm and Fireside* said in an editorial in April, 1923, that the agricultural tariff is "bunk." Mr. Samuel R. Guard, as director of information of the American Farm Bureau Federation, wrote an article for the *Country Gentleman* in the April 7, 1923 number, contending that the "boom" of the tariff was actually costing the farmers of the country several hundred million dollars a year because of high rates on manufactured goods which the farmers have to buy. Professor David Friday, formerly president of the Michigan Agricultural College, said in an article in *The Review of Reviews* for November, 1922, that the "Tariff is no protection for the farmer." Dr. David Starr Jordan, who has recently investigated farm conditions in the far west, concludes that one of the great needs of farmers at present is to have all tariffs lifted. (Article in the February, 1924, *Locomotive Engineer's Journal*). Mr. Gilbert Gusler, Market Editor of *The Ohio Farmer* (owned by Senator Capper of Kansas) says that the tariff does not help agriculture because the "tariff on what we buy outweighs the tariff on what we sell." (Issue of March 22, 1924.) Speaking before the last annual convention of the United Farmers of Canada, Dr. Theodore Macklin, Professor of Agricultural Marketing in the Wisconsin College of Agriculture said, "The American farmers were hoodwinked for one hundred years in the belief that the tariff actually helped them." (*The Farmers Sun*, Toronto, Dec. 19, 1923.)

Thus it appears that various agricultural interests and students of rural economics are not satisfied with this high protective tariff which was literally given to the farm bloc by congressmen who are mainly the representatives of



urban communities in return for the farm bloc's vote for the duties on manufactures. All of them are convinced that the tariff cannot possibly be of assistance to the grower of wheat under present conditions. Some of them are of the opinion that the advantage under the present tariff laws is with the manufacturer at the expense of the farmer. Others would probably vote to dispense with all tariffs.

The history of the wheat tariff is, therefore, in the opinion of this writer, a very sad commentary on the methods of some farmers' organizations and the political representatives of the agricultural interests. The best that can be said for the politicians when they traded their own votes in favor of duties on manufactures for votes in favor of duties on wheat, is that they made a bad bargain. Both the leaders of these farm organizations and the politicians have shown their opportunist policies. They have demonstrated that they are willing to offer to poverty-stricken farmers simply a bigger dose of a remedy that has not worked. It was stated in the *New York Times* for March 25th that the managers of the Coolidge campaign in South Dakota expected the notice of the increase of the duty on wheat to have a favorable effect upon the President's campaign in the State. Judging by the primary election results, it had this effect. But some of these men, at least, must know that the remedy they propose has not worked and cannot work at present and that they are simply betraying farmers for the sake of votes, though others are probably too innocent or ignorant to be held responsible for such a practice.

It appears that the whole agricultural tariff will prove unsatisfactory. It is predicted by competent rural economists that there will probably be slightly lower prices for agricultural products during the next two years because of the "slight depression" or "mild prosperity" which is due for domestic industry. The leaders of some of the great agricultural co-operatives are realizing that with low and declining prices it will be hard to hold their organizations together. Farmers will probably be increasingly dissatisfied with tariffs that have not been of assistance. It appears that particularly in the Northwest there will be rural disturbances and upheavals which will indicate what organized farmers are doing to their leaders and to the politicians. In all likelihood there will be greater pressure for radical national rural legislation than in the past and, what is more significant, there will be increasing voluntary, non-political organization of farmers which will eventually give us our permanent rural policies.

## THE HARD ROAD TO FARM OWNERSHIP

**A**LTHOUGH tenant farmers in the United States in large numbers have succeeded in accumulating funds out of their farm earnings to make initial payments on contracts for the purchase of land, the process has become one of considerable difficulty in many parts of the country, say economists of the United States Department of Agriculture. Increases in the valuation of land have sometimes discouraged many tenants from attempting to buy land, and may have increased the difficulties of purchasers in the early stages of payment. These conclusions are based on extensive data gathered by the department. If tenants are to accumulate out of their own earnings enough money to make the initial payment on a farm, they must do so, it is said, by one or more of the following means: (1) make their farms earn higher than average incomes; (2) pay rent on their land at a rate lower than the prevailing mortgage rate of interest in their neighborhood; (3) own part or all of their operating capital when they become tenants; (4)

live in most cases on less than \$600 a year in addition to what the farm supplies in kind; (5) keep production costs down by employing the members of the family without wages, which, say the department economists, is a practice of considerable importance to the intending purchaser. Studies of labor contributed by members of farm families show that over a series of years such labor had an average annual valuation of \$211 on a group of 60 Wisconsin farms. This was 21 per cent of the expenses of these farms. In calculating farm incomes, a deduction is usually made for the unpaid labor of the farm family. It represents a return which is not included in rent, interest on the investment, or payment for the services of the farm operator himself. Where the tenant has no unpaid labor from which to increase his margin of return over necessary expenditures, he carries an additional handicap in his struggle to become a farm owner.

## LUXURIES

**I**N connection with the current discussion of tax reduction the national expenditure for luxuries is pertinent. Figures for these commodities are commonly offered and it may be well to set them down as authoritatively given on the basis of tax receipts for the fiscal year 1921:

1. Automobile and accessories (exclusive of trucks) .....	\$2,512,000,000
2. Cigars, cigarettes, snuff and tobacco.....	1,740,000,000
3. Beverages (non-alcoholic), ice cream, etc...	830,000,000
4. Admission, dues, etc. ....	950,000,000
5. Candy .....	715,000,000
6. Jewelry, watches, etc. ....	490,000,000
7. Pianos, organs, etc. ....	460,000,000
8. Sporting goods, cameras, etc. ....	185,000,000
9. Carpets, trunks, etc. (excess value on which tax is paid) .....	200,000,000
10. Fur articles .....	181,000,000
11. Perfumes and cosmetics .....	150,000,000
12. Toilet soaps, etc. ....	148,000,000
13. Chewing gum .....	88,000,000
14. Fire arms and shells .....	75,000,000
15. Sculptures, paintings, etc. ....	15,000,000
16. Electric fans, portable .....	10,000,000
17. Yachts, motor boats, etc. ....	7,000,000
18. Hunting garments, etc. ....	4,000,000
19. Cigar and cigarette holders, etc. ....	3,000,000
20. Livery and livery boots .....	3,000,000
	<b>\$8,766,000,000</b>

Obviously not all of these expenditures represent luxury production. In the case of automobiles a very large allowance must be made for business use of motor vehicles. The statistical section of the Treasury Department estimates that about two-thirds of the total, or roughly six billion dollars, represents luxuries.

In addition the following figures (which are Treasury estimates) should be considered:

Gasoline, auto repairs and garage rent .....	\$1,500,000,000
Luxurious food .....	1,500,000,000
Luxurious services .....	1,000,000,000
Other luxuries—pleasure resorts, races, etc...	1,000,000,000
	<b>\$5,000,000,000</b>

To this may properly be added two hundred millions which is the Treasury's estimate of the expenditures of American tourists abroad during the calendar year 1921. The estimate for 1922 is three hundred millions.

Thus we arrive at a total estimated luxury expenditure in the United States for 1921, of \$11,200,000,000.

—From *The Country Life Bulletin*.



# COUNTRY LIFE SOUNDS GOOD

HOME LANDS cannot voice the sounds of the country except as the vibrant color of Inness, reduced to monotone, can be made to sing from its place on our June cover. When "Knee-deep in June" the least tuneful of us become lyrical at heart and must resort either to victrolas or to bonafide brooks.

EVERYONE knows that the country looks good. The landscape paintings of the greatest artists are proof of that. There has been no such art of the city. Some people may prefer the sights of town. Even the farmer likes an occasional eyeful of them. Indeed it often takes an outsider to appreciate what one sees constantly. Whether from country or town, interchange is beneficial.

It has been said that the mid-west farmer likes nothing better than to sit on the porch and listen to the corn grow! That's altogether likely. And it is still more certain that after a day in town or a trip to the city, the country "listens" in a freshly appreciative ear. The city is vocal. It clangs, it buzzes, roars and shrieks; it shouts, it whistles, and rings and sputters. Compared with it the country is quiet indeed. The city-dweller in the country realizes that. And to him the sights and sounds long dulled to the accustomed ear of the farmer give exquisite pleasure. Here the townsman seems to have the advantage of his real disadvantage. Famine has sharpened the ear.

City galleries are full of landscapes. City audiences sit entranced by grand operas which lavishly dramatize the work and play of village and country. More than a dozen of the standard operas are of this sort. One needs only to mention *Cavalleria Rusticana*—"Love in the Country." Metropolitan music halls present great music which is built on the folk tunes and folk dances of the fields and the lullaby hour in the cottage. There are the yodels of the Swiss dairymen and herders; anvil choruses, as the ones in *Il Trovatore* and *The Jolly Coppersmiths*. Through the genius of Edison these are known in every country home.

And the sounds of farm life have often been used humorously, in medleys and burlesque. But once at least a Master Musician—perhaps the greatest of all the Masters—has given the world what he heard of great music in the country.

The Sixth Symphony of Beethoven he himself designated as "Recollections of Country Life." In a note under that title he said that it was an attempt to express how he felt



*The Far Retreat of the City Dweller*

sensation of pleasure in the sounds of country life. It is musical description. Some of the sub-headings are "The awakening of happy feelings on arriving in the country," "Scene by the brook," "A merry gathering of country people," "Thunder storm."

It is full of beautiful imitations of the sounds and sights of the country. The rippling of the brook is echoed on the strings. The muttering of thunder on the drums. The flashes of lightning on the violins. The old musician who can play but three notes is represented on the bassoon. The flute emulates the nightingale, the clarinet the cuckoo!

Beethoven saw and heard enough beauty in one day to devote one of his nine greatest compositions to it.

Try *The Pastoral Symphony* of Beethoven on your victrola!

WM. L. BAILEY

## MUSIC IN THE VILLAGE CHURCH

A CHORUS choir...is decidedly the best leadership of church song...Modern anthems by the great composers are all written for choruses...The young people may well be enlisted in

this service. Those from ten to sixteen may form one unit of the choir, while maturer persons may constitute the second unit. A large choir representing many families in the community will tend to increase church attendance...Censor the words of the anthems, and weed out the commonplace, the sentimental, the purely didactic and the pagan. Censor the hymns and omit the gushing, the theological, the fantastic, the unpoetic.—From article by Charles H. Richards in *The American Missionary*.





## FROM OUR STUDY WINDOW



### A LATE SPRING

AS everyone knows, spring is late this year. Ye editor's garden gives mute, inglorious testimony to the unwonted reluctance of Nature. But Nature never apologizes.

With ye editor it is otherwise. He recognizes that when an April blossom blooms in June some word of explanation, or of contrition, should be forthcoming.

Which is by way of saying that HOME LANDS deeply regrets that a combination of untoward circumstances made it necessary to omit the regular April issue. The present issue is offered as a double number—April-June—with due apologies for a delay which could not be avoided.

### WHAT A MINISTER CAN DO IN THE SUMMER BESIDES FISH

EFFICIENCY is a hard master. Perhaps, after all, Isaac Walton had the only right idea about summer. Certainly fishing has its spiritual uses. But the old idea of a minister's off season is receiving many a severe jolt these days. Doubtless there are, for ease and comfort, too many people devising new things that a minister ought to do for efficiency's sake. Take the summer for instance. We suppose that, except in the South, where most of the church work used to be done in the summer, and at a few resorts, the average minister, not so very long ago, expected to do very little between June and September. With Children's Day safely past there was little to worry about until Rally Day.

What has become of that easy notion? Disappeared, like suspenders, hard liquor and a sense of leisure. A hundred years ago the best of ministers had all of them. Here are a few of the things that a country minister is advised to do in the summer months—and to our mind, he would do well to take the advice.

1. Attend a Summer School course. It isn't so popular to assume now that a man has finished his education before he enters the ministry. The Summer School for country ministers is having a great and well-merited vogue. These short courses, of which there are several score held every summer, are practical and inspiring. The minister who would keep abreast of his job should attend one at least once in three years.

2. Conduct a Daily Vacation Bible School. The city church, particularly the church in the foreign-language community, was the first to discover the great value of the D. V. B. S. It is increasingly clear that it is as easily adaptable

to the country as the city, and quite as important a part of the year's program.

3. Specialize on the school-age children. The summer is the best time to get at them. They are released from the routine of school. Most of them have a good bit of leisure. They need guidance, friendship, leadership. The means for cultivating them are right at your hand—athletics, outdoor games of all sorts, hikes, picnics, a camping trip, bird clubs, garden clubs, pageantry.

4. Get the older people out into the open once in a while for a social time. There is less stiffness about an out-doors celebration. Buildings make for formality. People unbend in a grove or a vacant lot. Sociability in a church is a great asset. Summer is a good time to cultivate it.

5. Probably your community has some migrant labor during the summer. The migrant laborer is the least befriended of men. Do not let any stranger tarry in your community without learning that the church is his friend.

6. Most communities, nowadays, have summer visitors. Automobilists on tour camp over night. There are summer boarders. Who knows what good may result from just such kindly service as you can render?

7. Cultivate your neighboring churches. Joint social or athletic events are one way. Some churches make a practice of an occasional jaunt to unite with a church a few miles distant in its Christian Endeavor or its evening service.

The list might be expanded indefinitely. These are some of the things that ministers and churches are actually doing in the summer, with profit to all concerned.

### BOOK NOTES

SIX BIBLE PLAYS. By Mabel Hobbs and Helen Miles. Century Co., 1924. \$2.00.

THE rapidly growing interest in dramatic presentations of Bible stories as an effective means of impressing Bible truth upon the hearts and minds of children and youth has encouraged the publication of a number of books and pamphlets containing material suitable for this purpose. The recent publication by the Century Company of "Six Bible Plays" prepared by Mabel Hobbs and Helen Miles, and issued under the auspices of The Bureau of Educational Dramatics of the Playground and Recreational Association of America, is the most attractive and practicable collection that has yet appeared. The simple form in which the plays are arranged has not detracted from the dignity of the presentation. Excellent judgment has been displayed



by the authors in the selection of the material. In each story the characters are presented in accurate conformity with the Bible narrative and the moral lesson is clearly seen. It is adapted for use in the smallest Sunday Schools, Vacation Bible Schools and churches where stage property and elaborate costumes are not available. It should have a wide circulation.

J. M. S.

ASSOCIATION PRESS has recently issued "Twelve Tests of Character," by Harry Emerson Fosdick. In this series of sermons, the noted New York preacher deals with that fascinating subject—human nature and individual character—in an absorbing and inspiring way.

#### THE CIRCULATING LIBRARY

ONE of the most practical and fruitful means used in the Cuero District, West Texas Conference, Methodist Episcopal Church, South, for meeting the country church problems is that of a circulating library containing some of the best books on that theme. The library is now in its second year; appreciation of its value is growing among the pastors, and it is regarded by the presiding elder as one of the best features in the district work.

The district is divided into five groups, and to each group four books are sent, one set being furnished by the extension department of Southern Methodist University. A card bears the names of the pastors and instructions to forward the book to the next name in order. The pastors are asked to send a brief review to the presiding elder, and many of them send in excellent articles. It is a very rare exception that pastors have not seemed pleased to read the books.

One of the most popular books is by Mills, "The Making of a Country Parish." This volume has brought a new understanding of how the town churches can serve the outlying rural communities, and is bringing results in some definite plans being carried out. Especially in two churches fruits are seen where laymen are holding services in neighboring school houses, and town people have appeared on rural institute programs to good advantage.

"Solving the Country Church Problem," a collaboration edited by Bricker, is another very valuable and practical book of methods. One of the most important chapters is that by G. F. Wells, "The Education of Ministers for Service in Rural Churches." One of the solutions to the much talked of rural problems will be found in a trained, rural-minded ministry.

The life of John Frederick Oberlin is an inspiration to pastors and has been a stimulus to those who were discouraged over their difficulties.

Ralph Felton's "Serving the Neighborhood" has been most useful for practical suggestions. One pastor placed it in the hands of the chairman of his social service committee and was highly pleased with the response. That church is growing in its appreciation of the larger service it may render in the town and country, and much of this growth is due to the new vision that has come to pastor and people from these books.

"Evangelism," by Hannan, brought a most enthusiastic response from one pastor who placed an order immediately for a copy for personal and perennial use in carrying on his evangelistic work. He says this is the best book on the subject that has come to his hand. It is a real handbook on evangelism.

Butterfield's 1923 Fondren Lectures, "A Christian Program for the Rural Community" has lately been added to the library and good results are expected from it. Other books used are "Tested Methods In Town and Country Churches;" "The Church and Country Life;" "The Rural Church Serving the Community," Earp; "The Farmer and His Community," Sanderson; "The Way to Win," Fisher; "Rural Evangelism;" "The Country Church and the Rural Problems," and several pamphlets like "Buck Creek Parish" giving definite results from plans used by rural workers in the United States.

Many expressions of appreciation have come with regard to the reading course as a whole. It enabled one pastor to read more good books last year than in any year before. Another has wondered why more districts do not carry out a similar plan as it was so valuable to him. The plan has attracted attention outside this district and some of the books have been loaned in three other districts.

Every pastor in the district receives HOME LANDS, and this good rural magazine published by the Presbyterian Mission Board is regarded as a valuable adjunct in developing a well-rounded and effective rural program. Its value to pastors can scarcely be estimated as it brings regularly fresh material from many rural workers over the country.

J. FISHER SIMPSON,

*Presiding Elder*

#### TESTIMONY OF A COUNTRY MINISTER ON LEAVE

SIX years of walking, bicycling, horseback riding and driving a Ford over mountains and through creeks, crosswise and lengthwise, to preach, consume much vital energy, in addition to the nervous energy expended in conducting the preaching services. Besides this daily round of living under somewhat primitive conditions, pastoral calling, conducting and assisting in a dozen series of evangelistic meetings, and directing five daily vacation Bible schools, with numerous socials and prayer meetings all combined to make the Sabbatical Year a breathing space devoutly to be longed for.

In the presence of depressing social conditions, including poverty, illiteracy, misery, fatalism and scoff-lawism, one's mental life tends to absorb lower standards and requires extra effort to keep oneself at qui vive intellectually. The lack of direct contact with master minds and spirits deprives one of that mental stimulus so necessary for dealing with spiritual conditions. There comes a time, unless one has ample chances to renew one's mind in knowledge and in the "commerce of minds," when one feels that he has given out more than he has received. To such a man a semester or two of study and lectures in a university is like the experience of a weary and thirsty man getting a deep draught of cool water. The intensive study of one book alone, W. R. Sorley's "Moral Values and the Idea of God," in which he shows that the home of personal values must be personality, that they are as objective as the laws of science, and that they require God for their origin and their ideal, has been a powerful aid to the deepening of conviction in the belief in God. It has reassured the intellectual respectability of that belief, and undergirded the emotional element. Thus, the renewing of energy and conviction stand out as the fruits, in part, of the Sabbatical Year, for the Home Missionary.

V. C. D.



# SAVING THEIR CATTLE

Edward B. Severin



Wetonka  
Presbyterian Church,  
South Dakota  
Parish, 150 square miles

**M**Y soul has been filled with such a Spirit of Thankfulness for things accomplished during the past few months that I must tell some one, and I am sure that you will be willing to listen.

The crops this year have not been very good, and the people were pretty blue during the latter part of 1923, and with good reason. I have good authority for stating that during the last ninety days 250 Banks have gone broke in the States of North and South Dakota. Naturally that would make anyone feel blue, for their savings (what little they had been able to accumulate) and their whole future

was in danger. Had it not been for the corn crop in this part of the country, I know of many families who would have had no Christmas this year.

But imagine how my soul was filled with joy, when I received word from the Huron College Office that their campaign had netted them from this community \$295 and some odd cents. Of course this was all in three-years' pledges. I was really stunned when I read the letter, knowing as I did the financial situation among the people. But I came to the conclusion that the Holy Spirit had been at work among the people, for the present money condition would not warrant any one in believing that such a thing could have occurred.

It seemed that one after another epidemic diseases among the cattle ravaged this community since last spring. For the greater part of the late summer scabies, a sort of cattle louse, worked havoc among all the stock in this community. This became so bad and is of such a contagious nature that the U. S. Government quarantined all of this part of the State, forbidding shipment unless the cattle had been dipped and this had to be certified to by a U. S. Veterinary.

It so happens that the local Veterinary has held for some time a Commission in the Government Veterinary R. O. T. C. and he was promptly given orders to enforce the quarantine in this portion of the State. He was also instructed to start the movement for the erection of local treatment plants.

He promptly appealed to me for help and we had quite a time. The usual objections of increase in taxes, and the Doctor was getting something out of it and so on. Finally one of the men from the State Live Stock Board came through and he promptly placed a State Quarantine, that was far more strict than the one established by the U. S. Government.

When the farmers saw that to save their cattle business they had to obey regulations, it did not take very long to persuade the County Commissioners and with their help three such local treatment plants were put up in different parts of the county.

The cattle are driven in the yards to await their turn. One at a time they are driven into the chute and from there into the elevator cage. Gates on both ends are closed and it is slowly let down into the dipping solution, where the cattle remain for two minutes or longer as the case may require. Two treatments as described will cure the very worst

case of louse among cattle. And what is more the plant can be used for the treatment of any kind of stock disease where dipping is necessary. It is so constructed that with reasonable care the structure will last ten years or more.

I am extremely proud of this plant, principally for the part I had in starting the movement for its construction. No doubt you may ask, "What business did you have in being interested in that sort of thing?"

I have found out that a man cannot do good work in a Community Church unless there is a community spirit prevailing. And since this town has been suffering for the past several years from one of the worst political fights I ever saw, I have interested myself in and worked for everything that I thought would do the community good. And this community was for the first time in four years unanimous and fully united in working for the erection of the plant, once they saw it was really needed.

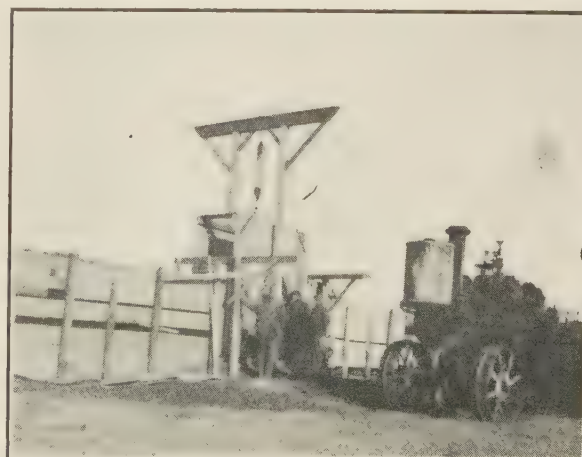
To win men's souls a minister must win the minds of men. And that is working and showing an interest in the good things that they are interested in.

I really believe that my work and the interest of some of the other church folks in this plant, was the direct cause of the community giving us enough money to have the fine Christmas treat that we had for the Sunday school children. We prepared over one hundred socks and filled them with candy. There was not a child in this township under twelve years that failed to receive one of these socks containing a half pound of candy; in addition they received some mixed nuts and a big orange.

I have folks of all denominations and of none attending my services. I baptize them, marry them and bury them and do it all in the name of Jesus Christ. Sometimes when things are blue I take comfort in the thought that while others strive to make dollars, we preacher folks strive to make Men.



"The Greatest  
VET I ever knew"  
Dr. Herman Yetterling  
Washington State  
University



Elevator cage raised for preparing solution in vat directly underneath



## VOLTAIRE BUILT IT FOR GOD



IN his little book "Through Nature to God," John Fiske tells a strange story about the country church that Voltaire built on his estate near Geneva.

It is odd to find this man symbolizing by this act the saner vision of his later years. It still stands near Geneva, on the well-known estate of Ferney, where he "retired" to end his eventful career, as a country gentleman.

This man seldom did things without thought. This estate he chose because of the "view" it commanded. There is none finer

in Europe. Voltaire was not one to give a pious reason for so doing. But we remember that the Master often called on those who would learn His spirit, to "lift up their eyes and look" on the heavens, on the panorama of the open country. This man had large things in mind as he built his country home and a new country church. For over the door of this church he set the motto—"Deo Erexit Voltaire."

There had been an ill-located parish church there. Many a country church is so. And those who locate country churches—as well as country homes—seem not to consider the view worth saving. Voltaire took down the old church, placed it where it did not obstruct the view from the house, turned it toward the prospect of the valley. A gruesome

cross in the churchyard he took down and replaced with a beautiful one inside the church. For all this he obtained permission of the highest church authorities, and had their sanction for the reasons he gave.

But why the motto?

Nowhere in France, he said, had he seen a church built "for God" but always only to some of his servants—Saint This or That. And as a Man—as Voltaire—he wished to do Him honor. This is the spirit of Protestantism.

As to the prospect over God's creation where this church looks, Fiske says, "at its feet the lake gleamed and sparkled; and beyond the waves, and the gorgeous luxuriance of perfect gardens, could be seen, in dazzling contrast, the eternal snows on Mont Blanc."

It was not far from here where Ruskin tells us that he came to a new sense of the meaning of the Transfiguration.

The location of country church and country home may be an asset to the spirit of worship in country life.

W. L. B.



## THE COUNTY MISSIONER—A NEW DEPARTURE

Clarence L. Parker

MORE than twenty years ago Mr. John R. Van Wageningen, a faithful churchman, and his family gave the county of Chenango, N. Y., a missionary fund, the income from which was to support a County Missioner. Through his lifetime he administered the fund, and since his death three trustees have cared for it. Jan. 1, 1923, it amounted to \$49,112.85, its income for the preceding year being \$2,349.83. The growing success of this work, particularly during the last two years, under the Rev. Oscar Meyer, Jr., make it important that as many persons as possible be told of this new departure in church work.

As to his function, the county missioner has jurisdiction over everyone in the county who is not included in parishes. He develops new work and revives abandoned fields. New missions contribute to his support, and as they develop are taken over by the Diocese, releasing him for further extension work. Equipment is simple and easily disposed of in case the mission fails to grow,—houses are purchased and partitions removed for Chapel space, other rooms lending themselves to community and class room uses. Lay readers are developed and provided with typed sermons by the missioner, each station getting the same sermon at the same hour. Each mission has an advisory council which has a representation in the County Council.

The present County Missioner, Mr. Meyer, was for twenty-five years engaged in the brokerage business in Philadelphia, and makes good use of his business training. He works just as hard, or harder, for humanity and the souls of men, as the most efficient business men do for their business and bank accounts.

Notwithstanding the scattered, unusual and difficult conditions of his work, he has baptized 121 persons, mostly adults and brought 156 to the Bishop for confirmation. He produced more candidates for baptism in his first six months than the same territory has furnished in the preceding twenty years.

Such unusual results can only come as the result of hard work. I had the privilege of being with him one Sunday for six services. He drove from his home at Oxford for 8 A. M. Holy Communion at Norwich; 9:30 Holy Communion at South New Berlin; 11:00 A. M. Morning Prayer and Holy Communion at Columbus; 2:30 P. M. baptisms at South New Berlin; 4:00 P. M. Evening Prayer and Sermon at Chenango Lake; 5:30 P. M. a call on a family in Holmesville where a death had come a few days before; 6:00 P. M. back at South New Berlin for supper; 7:30 P. M. Evening Prayer at Holmesville. During this busy day he delivered six different sermons, each suited to its local community.



During the week he is busy administering the Holy Communion in private homes, private baptisms, visiting the sick, making parish calls, writing sermons for his Assistant and lay workers, etc. During June, 1923, though out of the Diocese seven days attending the Rural Conference in Madison, Wisconsin, he traveled in the remaining twenty-three days 1,050 miles in his automobile, conducting thirteen services with an average attendance of forty-two, attended twenty-two afternoon and evening meetings, and made about ninety visitations.

Mr. Meyer makes a point of contact for the Church by organizing men's clubs, boy scout troops and branch auxiliaries. Having served as a volunteer fire chief before he entered the ministry, he projects rural fire companies wherever they are needed and he is president of the county fireman's association. This enlarges his acquaintance among men outside the church. Co-operation with the Farm Bureau, the Home Bureau, and the Red Cross is being developed where possible.

In June of each year Bishop's Day Services are held in Emmanuel Church at Norwich, drawing the parishioners from all parts of the county. Bishop Fiske preaches, confirms those prepared by Mr. Meyer and celebrates the Holy Communion. Lunch is served in the Parish House, and the afternoon is devoted to discussions by experts on the Aid

Society, the Auxiliary, the Girls' Friendly, with the idea in mind of organizing similar helps at the missions, and with the good advice and counsel of Bishop Fiske. Emmanuel Church is called "The Cathedral of Chenango County."

During Lent each mission station is given a weekly Lenten Service and the Home Bureaus are given Bible instruction. The vestries in three of the missions were such in name only and have been reorganized under the name of Advisory Councils, with the addition of women members. During the coming year each mission field will be surveyed with cards to ascertain not only the religious, but the social and economic needs. A traveling library will be opened and the missionary's visit will include the exchange of books from the State Library. The work being done has outgrown the income from the Van Wagenen Fund, and six of the places where services are held contribute a total of \$2,100 per year, part of which is used to support the Assistant on the field, S. Erwin Harris.

Mr. Meyer has responded to various invitations to present his work, notably at the first Conference organized by the National Council on Rural Social Service in February 1923 and at the Rural Church Conference in Madison, Wisconsin, where the Missioner plan of work was adopted as one of the seven recommendations of the School session.

## ONTARIO PARISH

THE church itself is the real heart of the community's life. It has a clear vision of the needs of its community and attempts to bring the Christ to every individual in such a way as to meet that need. It believes in a Christianity which is practical; that demonstrates its worth in aiding its members and the community as a whole in every relationship of life. The men of the community have a Men's Club as their special organization. This Club meets twice during each winter month and once during April, May, June and October. It carries on a program of discussions of vital topics and interesting social activities. Last year the Club carried out a Corn Disease Experiment Plot in co-operation with the United States Department of Agriculture.—Cut and Excerpt from *The American Missionary*.



*The New Dispensary at Rocky Fork, Tennessee*

## RURAL HEALTH

AT Rocky Fork, the addition to the regular community program of an aggressive campaign for better health was the result of the appointment of a nurse early in the year. Now a well equipped dispensary has been added to the plant and plans for even greater service are being laid. Nowadays it is not the schoolhouse we are called on to establish first but the community house. As long as Americans love to live on the soil, out of doors, even though the soil be poor and the out of doors be rugged hills and treetops—just so long will the churches love to tell them the way of life and to teach their children how to make a start in this great world that will lead to Heaven in the next. America needs the mountain people, steady, brave and free of heart, a great reserve for the Church and the commonwealth.



*The Men's Club gets behind the best things in the community.  
Ontario Parish, Illinois*



# WORKERS' FORUM

## FOR THE INTERCHANGE OF OUR PLANS AND SUCCESSES

REV. ANDERSON CRAIN WRITES FROM WEED,  
CALIFORNIA

FOUR months ago I decided I must have an assistant to look after the boys of the community.

January 1st, Mr. Frank Woods from the First Presbyterian Church of Berkeley took the position at a salary of \$1,500 a year, rooms, fuel and lights. To raise this salary I organized a Community Council consisting of the leading men of the Community, and I am glad to say that the entire \$1,500 is already in sight.

I am scout master, but Mr. Woods does most of the work, for which I have not the time. We now have 100 boys organized in three groups,—6 to 9 years, 9 to 12, and from 12 to 18, the latter group being the regular scouts of which there are now 37, and new ones coming continually.

This work for the boys is getting hold of the community in a very remarkable way, and another year it will be still easier to finance the movement.

We are doing other things beside this, for example I have instituted a very fine library for the community consisting of the best books for boys and girls. I have the scouts salvage the magazines and periodicals of the place, and marking them with the stamp of the church, place them in the rooming houses, lobbys of hotels, barber shops, fire house, etc. After they are in use there for a week, I have them taken up and put in a box at the post office, labeled "Good Stories, Free, Take

One," and in a few hours they are all gone. In this same box we give to the public hundreds of religious publications, *Forwards*, *Pioneers*, *Queens Gardens*, etc.

We have the scouts stand at the railroad crossing every day to see that the children going to school get safely across the tracks. Last Saturday we had the scouts go over the place and repair all the broken boards in the sidewalks.

You can see how this sort of community service is getting hold of the community. Some feared after raising \$1,500 for an assistant our regular budget would suffer, but never before has it been so easy to raise the required amount.

Weed, California.

Dear Member of the Community Council:

The next meeting will be on Thursday evening at 7:30 in the Directors' Room of The Weed Lumber Company's General Office.

You are a member of this Council. Every contributor to Boys' Welfare Work in Weed, automatically becomes a member of this Council, which now numbers sixty; it will soon be greatly enlarged. Every man in Weed, whether he has a boy or not, ought to be behind this work.

Come Thursday night and hear reports covering work of the past three months, and plans for the coming six months. Come give us the benefit of your suggestions as how best to help the boys—OUR boys!

Very truly yours, H. B. WHARTON, *Secretary*.

ENCOURAGING THE YOUNG COUPLE

MOST of our young people have stolen over to the county seat and been married there, so when the first church wedding in seventeen years was planned we decided to make it an event. Among other things the ladies combined to purchase a tea cart and aluminum ware, the bachelors purchased an "Irish piano," a fine copper boiler, a wash tub, two bags of flour, potatoes, etc. A local merchant gave a barrel of dishes. The manse was beautifully decorated on Valentine's Day for the shower, and on the Monday following the wedding was held in a crowded church. The bride recently made a profession of faith in Christ and they both intend to have Him as a guest in their home, so we were doubly glad to do this.

A MOCK TRIAL FOR SOIL  
ROBBING

A MOCK Trial of a Prominent Farmer for Robbing the Soil," by P. H. Stewart, D. L. Gross and Newton W. Gaines, extension agents of the Nebraska College of Agriculture, has been published as Extension Circular 506, 1924, by the Nebraska College of Agriculture, Lincoln.

MEASURING RURAL DE-  
PRESSION

THE Secretary of Agriculture recently published some figures for the fifteen corn and wheat states which permit some measurement of the results of this time of stress. Four per

cent of owning farmers have lost their land through foreclosure, almost four and a half per cent have turned their farms over to creditors without waiting for legal proceedings. Fifteen per cent more, unable to meet their obligations, are continuing their operations by the sufferance of their creditors.—*The Country Life Bulletin*.

HERE'S a new wrinkle. We needed a Chautauqua here and it is almost impossible to secure guarantors for such a thing at this season. We realized the need, but what to do? The High School needs funds for the library and the Athletic budget, so we cantered off to the High School and enlisted the students as aides. Instead of getting guarantors we had subscription tickets printed and the High School kids sold them at specified rates. As a consequence the Chautauqua went over with a bang and on a \$570 course the funds already subscribed are more than \$800. The agent for the Chautauqua assured me it was a new wrinkle under the sun, so I pass it on. Perchance it may help some other town to secure a like benefit."—*Littlefield, Texas*.

EAST OR WEST—THE SPIRIT'S THE THING

DURING the month I organized with the help of the county agents a boys' corn club, which meets at my home and a girls' poultry club which meets at the same time and place. We are planning for a community exhibit this fall at the county fair.

We have also put on terracing demonstrations in this com-

### Living Water

The fountain in its source,  
No draught of summer fears;  
The further it pursues its course,  
The nobler it appears.

But shallow cisterns yield  
A scanty, short supply;  
The morning sees them amply filled,  
At evening they are dry.

WILLIAM COWPER



munity. Last year I built on my own place the first terrace ever built in this section and they have proved so satisfactory that many of the farmers are now interested. The county agent and I are doing the engineering work necessary.—*Blue Spring Church, Tennessee.*

THE above paragraphs have added significance when it is learned that this Tennessee pastor's home has just burned down with a total loss of his possessions and of the only center in which the young people could gather. The spirit that animates this letter is, however, adequate to planning a new house while the old was still a smoking ruin.

THE pastor and his wife devoted the month of January to four gatherings of the officers and leading members of the church in their home, making it a "get-acquainted month." Dinner was served in the Manse on these occasions when Elders, Trustees, Superintendents and teachers in our Sunday Schools mingled together and talked over their problems.

The last Friday evening of the month was devoted to young people, when 48 of them gathered in the church for a social time.—*Idaho.*

THE social feature of the mid-week meeting has taken hold well and is getting the community together more than it has been in some time. Every week we have the social hour followed by a religious service and once a month have the social hour preceded by a supper, each family bringing enough for itself and then the food is set on the table, the adults eating together, the older boys and girls and then the smaller ones at another table,—an adult supervising them.—*Arizona.*

APRIL 27th was observed here as Boys' Day in all the churches of Tullahoma. The boys took complete charge of our Sunday School and the attendance was the highest it has been in years. Boys were also used in the church service for everything except the service. There is steady improvement and the spirit is good.—*Tennessee.*

#### VOUCHING FOR THE COMMUNITY HOUSE

MANY favorable comments heard regarding the ——— Cloverland Club, older boys and girls 16 to 20 years of age:

"First season the older boys and girls have stuck together." Mrs. ———, wife of the village trustee.

"We have had less trouble with boys and girls of this age this winter than other years,—they have always been a problem but you folks seem to know how to handle them."—Village Marshall.

"You don't realize what an influence for good the community house is having in this community, especially among the young people. All they talk about in the post office while

waiting for their mail is the community house."—Postmaster.

"The Community house is a godsend for the children."—Capt. ——— of ——— Mine; also teacher of school and social leader of community.

"We have the buildings and equipment but you (the Community House) get the people."—General Superintendent of ——— Mining Company.

#### THE MILESTONES ALONG THE ROAD

THE financial situation in this section of South Dakota is contributing to a strong sentiment in favor of Federation of churches. Together with this situation there is

a growing tendency in thought upon the part of members from the various churches that denominationalism is on the wane and that it is but a matter of time until there will be but one strong Protestant church in these smaller communities, a unified spirit of work for the church and the community. Steps have been taken here to this end but there is as yet opposition to such a move. But this opposition is more a matter of personal grievances and petty jealousies upon the part of a few individuals to keep the church bodies apart than it is of real difference and the expression of different convictions in doctrines or theology.

"It is an encouraging sign to see also that the business men within the small town church are advocating more business-like methods in handling the temporal matters of the church. Heretofore the business side of this church has been handled in a most shiftless and irresponsible way. They started into the work of this year without counting the cost and consequently they are unable to finish it. It has been necessary for me to resign from the charge here because they would not respond to business-like

ways of handling temporal matters. This has stirred them up to the point where they have taken account of their obligations and have been moved to clean up all old debts and do business on an actual basis instead of an indefinite guess.

"An inventory of assets has shown them they cannot under present conditions maintain a resident minister. They will therefore have a weekly supply until again able to finance a resident man or federate with another church."

In Oregon

WE are concentrating even more on family worship in the church. It is the custom of the Coquille people who attend church at all to do so just out of interest in particular preachers and friends in a certain institution. Families everywhere are divided in their church relationships; the mother will attend one church, the father another and the children two or three more. This custom has weakened every religious institution. We are trying to avoid this and

#### On Looking Up To Heaven

Brothers, embrace the earth beneath!  
Yon starry worlds that shine on this,  
One common Father know!

Why bow ye down—why down—ye millions?  
O World, thy Maker's throne to see,  
Look upward—search the star pavilions:  
There must His mansion be!

Joy is the mainspring in the whole  
Of endless Nature's calm rotation;  
Joy moves the dazzling wheels that roll  
In the great Timepiece of Creation;  
Joy breathes on buds, and flowers they are;  
Joy beckons—suns come forth from  
heaven;  
Joy rolls the spheres in realms afar,  
Ne'er to thy glass, dim Wisdom, given!

Joyous as suns careering gay  
Along their paths on high,  
March brothers, march your dauntless way,  
As chiefs to victory!

Let all the world be peace and love,  
Cancel thy debt-book with thy brother;  
For God shall judge of us above,  
As we shall judge each other.

(From Schiller's Hymn to Joy)



keep our Presbyterian families intact. To bring the family together on Sunday morning we have united the Sunday School and church services. The Sunday School meets at 10:30, takes the front seats at 11:00 and after the children's

portion marches out singing a hymn. All the members of our own families are in church now at the same time. Before the children never saw their parents in church in Coquille for they have always gone home after Sunday School."

## Educational Value of the Radio

THE School, the library, and the newspaper are usually ranked as the three great educational agencies. The radio promises to take its place as the fourth, and it appears to be fast fulfilling that promise. Secretary Hoover expressed the common belief when he said:

"Great as the development of radio distribution has been we are probably only at the threshold of the development of one of the most important of human discoveries bearing on education, amusement, culture, and business communication."

We have seen thus far only the beginning. The prediction that within a few years most every American home except the very poorest will have some form of radio receiver is reasonable, and it is practically certain to transpire. The educational possibilities of the radio have not been more than suggested, and have scarcely begun to develop.

The formal training of the schools is soon ended. Six years of it is all that the average American receives—only enough to give him the merest rudiments. About half the people of the country get more than that, but even the 20 years of instruction accorded to the highly favored few does little more, after all, than to increase adaptability to new situations and to enlarge the power of acquiring and assimilating knowledge. Education continues through all of life, and it is only well begun when schooling ends.

For the seeker after knowledge the library, be it great or small, is a means of education of the utmost value; but its wisdom is only for those who consciously desire it and deliberately seek it. The reading of books is in the aggregate unquestionably the greatest of all means for the diffusion of knowledge; yet it is scarcely too much to say that the majority of the people of any country derive little or nothing from bound volumes, for they read few of them at most.

The educative influence of the newspaper, using that as a generic term for all periodicals, is far more widely spread than that of either the school or the library. Every man and woman of even moderate intelligence wants to know the news, and everyone who reads at all reads the papers.

In its ordinary use so far, the educational effect of the radio is comparable to that of the newspaper. Those who listen-in do so as a rule for the entertainment they get out of it, and not because they wish or expect to be educated that way. But willing or unwilling there is education in it for the most trivial of them. The mere fact that they are receiving mental stimulation from an outside source means much in itself. The music, the news items, the talks, and even the jokes by so much stimulate the mind to activity and broaden the vision of the listener beyond his narrow sphere.

Even the details of his instrument stimulate scientific inquiry and every adjustment is an experiment in physics. The child who saves his pennies, buys materials from the ten-cent store, and constructs an instrument that will enable him to hear conversation a mile away has learned lessons in thrift, in handiwork, and in science that the best teachers in the land might well contemplate with envy. And what he receives through that instrument afterward contributes to his appreciation of music, his acquaintance with literature, and his knowledge of world affairs in a way that effectively

supplements the instruction which he receives in the school, though it may be lacking in organization and sequence.

In its lightest aspect the radio is an educational influence of the first rank because of the extent of its use; but that is only a part of it. Educational institutions in constantly increasing numbers are using it effectively for formal instructional work. In some instances complete courses of lectures are offered by this means to students duly enrolled, and certificates are given to those who have listened to the entire series. The general plan, however, is for popular talks to be given by scholarly speakers, as a form of extension instruction. The spread of knowledge in this way can not be measured, and its effect can only be seen in the increased intelligence of our citizens.

To farmers and to dwellers in isolated regions the radio offers its greatest boon. By its aid explorers in the Arctic and on the Colorado River have been enabled to be in constant touch with civilization. Following the wide extension of the telephone, the rural free delivery, the automobile, and the consolidated school which the autobus makes possible, the radio is already doing much and will in future do much more to remove the oppressive isolation which for ages has been the bane of the farmer's life. He need no longer be a man apart from his fellow men, marked as a yokel; with the advantage of swift communication, constant contact with his fellows, and with the refining influence of full knowledge of the outside world, the farmer and his wife and his children may confidently look forward to an improved sociological condition little short of emancipation.—*Farm School Life*.

### THE LONG ARM OF THE RADIO

HERE is a letter from the community worker in an isolated place up in the Tennessee mountains, and yet within the long reach of the radio:

"The radio has been wonderful thus far. Last night we rang off at eleven with a wonderful program at Hastings, Nebraska.

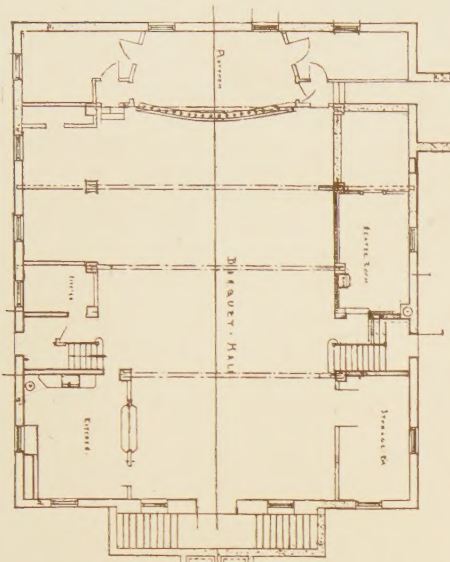
"People all along the telephone line begin asking long before night 'Are we going to have something over the radio tonight?' Children gather at their neighbors to listen-in.

"Last night, when it was unusually good, there were twenty-two people at one home listening. This telephone was thirteen miles from us and some of the audience had walked four miles to listen-in. I had every chair occupied and a number on the floor here. I feel sure that more than one hundred people enjoyed this radio last night. They heard the Sabbath School lesson, the talk on 'Hands,' and most excellent music. I have been discussing the Sabbath School lesson over the telephone. The man did not quite get the meaning a few times and I was quite happy to explain some things to him.

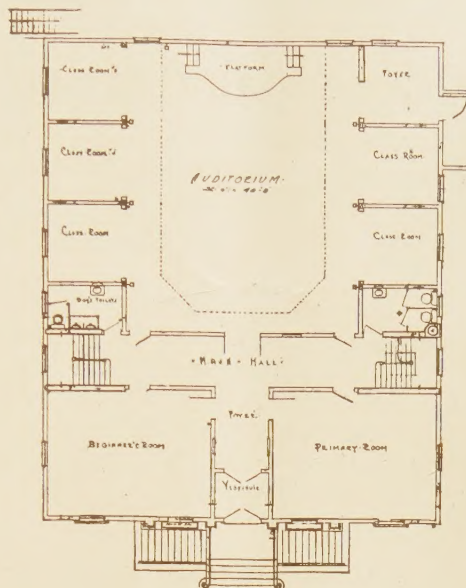
"Some nights we have scarcely any static at all. These are some of the stations we have had: Atlanta, Boston, Columbus, Cleveland, Cincinnati, Chicago, Davenport, Detroit, Hastings, Havana, Kansas City, Louisville, Newark, New York City, Philadelphia, Pittsburgh, Schenectady, Washington."



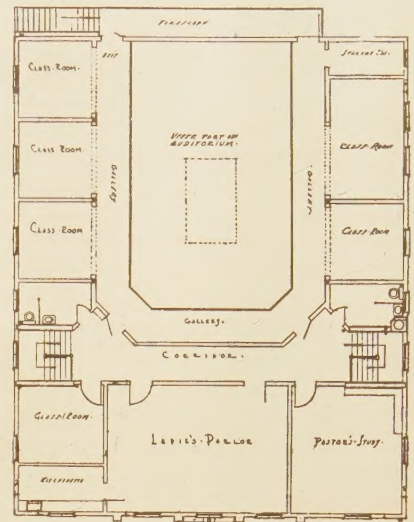
# WOODRUFF MEMORIAL PARISH HOUSE



BASEMENT - PLAN  
Scale 1/4" = 1'-0"



FIRST FLOOR - PLAN



SECOND FLOOR - PLAN  
Scale 1/4" = 1'-0"

Cuts loaned by Courtesy The Congregational Church Building Society

THIS attractive parish house at Black Rock, Connecticut, is a memorial, in his old parish, to Rev. Henry C. Woodruff, erected by his widow. He had served the Congregational Church of Black Rock forty-one years and, as President of the Foreign Sunday School Association for thirty years, had dreamed of this perfected building for Sunday school and general parish use.

One clause in the dedication service reads as follows: "To the memory of the beloved dead, the instructor in righteousness, the true witness so long the shepherd of this flock—we dedicate this house."

The building stands directly behind the church edifice and is connected with it by a broad covered passage. It contains no gymnasium space because the old parish house, pushed to the rear of the lot, provides ample space for indoor sports. On either side of the main entrance is a room, 23 by 19 feet, to be used for the Beginners and Primary Departments. Crossing a



Sunday School Room

hallway which shuts out disturbing sounds, we pass into the main school auditorium, with surrounding class-rooms. The second floor makes a part of the auditorium, with its gallery connecting the upper classrooms. The front second story rooms are set apart for the pastor's study, the ladies' parlor and a special committee room, the latter 12 feet square.

The basement is high in the ceiling and well appointed for large church suppers, and with a stage with dressing

rooms, for use in the entertainments and lectures which the growing community is learning to look for. The woodwork throughout is painted white, the railings and chairs being of dark wood and the floors of Georgia pine. No one plan will please all communities. Some will be discouraged by the size of this building and its probable expense. But it can be reduced in size and its good points preserved. — Excerpted from *The American Missionary*.



The general effect of the building, inside and out, is one of warmth and hospitality



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